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MEDITACIONS

on

XX Select Psalms,

By

Sir Authoun Cope.

Reprinted from the Edition of 1547,
with a Biographical Preface & Notes.

By William D. Cope M. A.

London.
JOHN OLLIVIER, 59 PALL MALL.

MEDITATIONS

ON

TWENTY SELECT PSALMS,

BY

SIR ANTHONY COPE,

CHAMBERLAIN TO QUEEN KATHARINE PARR.

REPRINTED FROM THE EDITION OF 1547;

WITH A

BIOGRAPHICAL PREFACE AND NOTES

BY

WILLIAM H. COPE, M.A.

MINOR-CANON AND LIBRARIAN OF ST. PETER'S, WESTMINSTER.

LONDON:

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MDCCCXLVIII.

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Introduction.

——oOo——

THE writings of educated and pious laymen on religious subjects must always, as it has been often and truly observed, be valuable to the Church, as shewing the fruits of her teaching on those who must ever compose the great body of her members. And if this be true in all periods of the Church's History, yet is it specially so in times of great religious movements. When controversy (unhappily it must be, though it may be necessarily) occupies much of the attention, and forms mainly the teaching of the clergy, there is surely danger that bitterness take the place of earnestness, and that a spirit rather of disputation than of devotion be engendered among the laity. If, then, we find laymen eminent for learning and for piety in a period of great external religious excitement engaging in the compilation of

works of devotion; in which direct controversy is not only avoided, while a distinct line of doctrine is observed, but which breathe a spirit of earnestness, zeal, and inward holiness and communion with God; such works are surely valuable, not so much as shewing what the author was, but as a testimony to the Church to which he belonged. External Church history may be written in the acts and monuments of the Church; but the internal history of the Church must be studied in the writings and in the lives of her members, of the laity as well as of the clergy. These observations may account for the publication of the little work which forms this volume, which piety towards the memory of an ancestor led me to peruse. The Author indeed, albeit a man of some renown in his day, has been long almost forgotten; his reputation confined to the pages of ancient biographers, and his volume, on account of its great rarity, consigned to the almost worse than death of becoming a mere object of curiosity among bibliographers. From this it may be thought worthy to be rescued, when it is remembered that the writer lived in a period of the most remarkable religious

movement, and probably the greatest controversy that the Church has ever seen; that in that movement he took, if not a very prominent, at least a very decided part; to find such a man at such a time composing a devotional work, in which not one word of bitterness, and scarcely one allusion to the controversy that was raging on all sides of him occurs, is not only a proof of the depth of his own religious views, and of the earnestness of his profession, but is a high testimony to the Church of which he was a member. It surely proves, that while she was bringing forth and nourishing her sons to vindicate her position in controversy, she nurtured in her bosom those also who proved her to be a real, living Church by their devotion and inward communing with God. It seems, then, due to the Church to preserve the memory of the latter no less than of the former, by the re-publication of their writings.

But besides this intent, some other motives have suggested the reprint of this volume. For as the Church uses the Psalms so extensively in her Services, and so commends them to the use of her

members in all their devotions, a Commentary on them must be amongst the most valuable expository works in the hands of her children. The little work which follows is evidently drawn from and modelled on St. Augustine's celebrated Commentary or Enarrations on the Book of Psalms. All those profound interpretations which are indeed involved in the language of the Psalms, yet lie so far beneath the surface that it required a great mind to discover, and an earnest heart to embody them, but which, when set before us, so much enlighten us as to the object of the Church in her use of the Psalms, are almost without exception from St. Augustine. Until, therefore, that good work is executed for the Church of England, of putting into the hands of her children a simple translation of that great Bishop's Commentary on the whole book of Psalms, in a popular shape, it is hoped, in all humility, that some service may be done by setting before them this Exposition, "compiled" mainly from that Commentary, and "set forth" by one of her faithful laity exactly three centuries ago. And if some quaintness of language and obsolete expres-

sions be found, it is hoped that they are neither of such a nature nor of such frequent occurrence as to hinder the use of it as a book of devotion; nor other than are found in writers of that, and of later periods, whose works are now generally in the hands of members of the Church of England.

These are the main reasons which have led to the re-publication of this work at this time: and as the memory of every man who has enlightened the Church by his learning, or served her by his writings is, at least, worthy of preservation, the following biographical notice of the Author is inserted.

ANTHONY COPE was the second son of William Cope of Hanwell in Oxfordshire, and the eldest son of his second marriage with Joan or Jane, daughter of John Spencer of Hodnell in Warwickshire, and co-heir of her brother Thomas Spencer. William Cope himself was of a younger branch of a family

which had been settled at Denshanger in Northamptonshire, since the reign of Richard II.,[1] and held considerable landed property also in Buckinghamshire[2] and Lincolnshire; and the eldest branch of which became extinct in the male line[3] about the time William Cope became a person of some consequence. He held the situation of Cofferer to King Henry VII., and we find him appointed to various offices of trust and importance, and receiving grants of land from the Crown during that reign.[4] By these, possibly, as well as by his marriages with two co-heiresses,[5] he seems to have been so far enriched

[1] Pat. 1. Hen. IV., Pars 2. n. 20.

[2] Inquis. post mortem 19 Henry VI. No. 19 and 24, Henry VI. No. 8.

[3] By the death of Edward Cope of Denshanger, and of Towse in Lincolnshire, whose daughter and heir, Anne, married John Heneage of Hainton in that county. Inquis. p. mort. 2 Henry VIII. n. 62.

[4] Pat. 13. Henry VII.

[5] His first wife was Agnes, daughter and co-heir of Sir Robert Harcourt of Stanton-Harcourt, by whom he had a son, Stephen Cope, ancestor of a family seated at Bedhampton in Hampshire, long since extinct.

as to enable him to become the purchaser of lands in Oxfordshire, Wiltshire, Somersetshire, and of property in London.[6] Among these was the Manor of Hanwell, not far from Banbury, the purchase of which was confirmed to him by the Crown in 1502,[7] where he built a large castellated quadrangular mansion, which was long the habitation of his descendants. In this part of Oxfordshire, or at a house which he possessed[8] in the neighbouring town of Banbury, his son Anthony was born, probably at some time between the year 1490 and 1500.[9] He

[6] Inquisitionis p. mort. on his death, 5. Henry VIII.

[7] Pat. 17. Henry VII. p. 3. It had been part of the possessions of John De La Pole, Earl of Lincoln, and having been forfeited on his attainder and granted to trustees, the sale probably required the confirmation of the Crown to make it valid.

[8] See his will, 13. Fettiplace 5. in Regist. Prerogative Court of Canterbury.

[9] There is documentary evidence (Inquis. post mortem 5 Henry VIII.) that he was not twenty-six years old at his father's death in 1513; and he must have been married before 1518, for his son was thirty-three years of age when he succeeded him (Inquis. post mort. 4 Edward VI.). It appears

was educated at Oriel College, Oxford ;[1] and on the completion of his studies in that university, travelled into France, Germany, and Italy. He visited the various universities in those countries ; and associating with the learned men and distinguished scholars who at that period were attached to these foreign schools of learning, "became" (as Anthony Wood informs us[2]) "an accomplished gentleman, and one of the most learned men of the period in which he lived." Indeed his proficiency in learning must have been remarkable at a very early age ; for it was sufficient to be celebrated in a Latin Epigram "made in his praise," by the famous poet and epigrammatist Spagnoli, or as he was more generally designated, Johannes Baptista Mantuanus, who died in 1516, when Anthony Cope was yet a very young man. I have not been able to recover this Epigram, nor does it appear to be inserted in the printed collections

from the will of his grandfather, John Spencer (Testamenta Vetusta, 427.) that his mother was married before 1496, and he was her eldest son.

[1] Bishop Tanner's Bibliotheca Britannico-Hibernica, p. 198.

[2] Athenæ Oxonienses, vol. i. p. 79.

of the works of Mantuanus; but that it did exist is undoubted, from the testimony of Bale,[3] who expressly says he had seen it. Pits, who inserts a biographical notice of him in his work on the writers of England, styles him "*vir musarum amantissimus.*"[4] On his return from abroad he seems to have been attached to the court of Henry VIII.; and he succeeded to the estate and mansion of Hanwell, which had been bequeathed to him by his father on his attaining his twenty-sixth year; the building of which (being unfinished at his father's death) he probably completed; for Leland in his Itinerary, which was commenced in 1538, describes him as inhabiting "his pleasant and gallant house" of Hanwell.[5] In common with others about the Court, he shared in the distribution of the lands of the monasteries; for in the year 1536 he had a grant of the Priory of Broke, or Brook, in Rutlandshire, with the manor there and

[3] XI. 74. His words are "In ejus laudem Baptista Mantuanus epigramma olim cecinit, quod vidi."

[4] Pitseus de illustribus Angliæ Scriptoribus, p. 735-6.

[5] Leland's Itin. iv. pt. 2. f. 163, a.

other lands; but these possessions he disposed of a very few years afterwards. However, by purchase he much increased his landed property in Oxfordshire and elsewhere.[6]

He married Jane, daughter of Matthew Crews, or rather Cruwys, of Pynne, in Stoke English in Devonshire, who was a younger son of the ancient family of Cruwys of Cruwys-Morchard, in that county.[7]

It appears that Anthony Cope was the author of many works besides that which forms this volume. Pits supposes some of his works to have been lost in consequence of the troubles connected with the religious changes of the period at which he lived. Anthony Wood says that the lost epigram of Mantuanus proved that "he wrote several things as well abroad as at home." But one other, however, of his literary productions has been preserved; namely, a work entitled "The history of two most noble captains of the world, Anniball and Scipio, of theire dyvers battailes and victories," which he published

[6] Pat. 36. and 37. Hen. VIII.

[7] Vincent's Collections for Northamptonshire, no. 114. f. 91. in Coll. Arm.

in 1544. This he inscribed in a very curious prefatory dedication to the King, in which he gives the following quaint reasons for its publication:— "Well pondering the time of war to be now in hand,[8] I (for my poor part)" being, it seems, rather a scholar than a soldier, "thought that I should do not only to your Highness acceptable service, but also to all noblemen and gentlemen of the Realm great pleasure and commodity, if gathering together out of Titus Livius, and other authors, the lives, the policies, and the martial acts of two the most worthy captains of the two most renowned empires of the world, that is to say, of Anniball of Carthage, and Scipio of Rome, I would bring the same into our English tongue." This book, as it were of ancient chivalry, seems to have become popular, not only with the soldiers of his own day, but with those of Queen Elizabeth's reign; for two other editions of it appeared after his death, in 1561 and 1590. Notwithstanding this, the work has become of ex-

[8] Henry made an expedition into France in 1544, in which he took Boulogne. There was also an invasion into Scotland, the same year.

treme rarity; for I know of the existence of but one copy, and that of the last edition, which is in the Bodleian Library at Oxford.

His opinions were in favour of the religious changes which made the period in which he lived the most remarkable in modern history. Bale, who as a contemporary, and acting with the same religious party, was most likely acquainted with him, seems to imply[1] that he had first formed his religious views on these subjects on the teaching of some of the foreign Reformers, with whom he became acquainted while he was abroad. Anthony Wood places his name at the head of a list of those who were either "sincere Protestants," or "more Protestants than Papists."[2] Had Wood known his Lives of Annibal and Scipio (of the existence of which he seems not to have been aware), he would certainly have placed him in the former class; for the dedication of that work shews him to have

[1] After mentioning his visiting the foreign universities, he adds, "Indeque tandem bonorum virorum auditor non oblivi-osus factus, ad divinam legem se convertit."—*Bale, ut supra.*

[2] Athen. Oxon. i. 406.

been strongly alive to the evils, and firmly opposed to the usurpations of the Papal power. He seems indeed, as well from this as from the following work, to have been an attached member of the Reformed Church of England.

It was probably in furtherance of these views that we find him in 1540 engaged in some difference with the Vicar of Banbury, which he referred to the Privy Council. As there is apparently a *hiatus* in the proceedings of the Council, the subject of his complaint does not appear. It seems, however, that the Vicar had shewn so much "lack of discretion," that he was bound in a recognizance with a surety; while "Anthony Cope, being called apart had "hearty commendations of the Council for his "opening of the said matter, with an honest advice "to bestow his learning in place and time con-"venient."[3] This proves that his reputation for learning was known to the members of the Privy Council, and that he was already in favour at Court.

On the formation of the household of Queen

[3] Proceedings and Ordinances of the Privy Council, VII. pp. 18, 26, 27.

Katharine Parr soon after her marriage in 1543, he was appointed her Vice-chamberlain; and it would seem from the inscription of an epigram addressed to him by John Parkhurst (afterwards Bishop of Norwich), that he afterwards became her Lord Chamberlain or Principal Chamberlain;[4] for the epigram in question is inscribed—

AD. D. ANTHONIUM COPUM SUMMUM
REGINÆ CATHARINÆ CUBICULARIUM.[5]

However, he certainly continued attached to the household of that Queen up to the time of her death; and we find him dedicating the following work to her as the most acceptable new year's gift with which he could present her at the opening of the year 1548, according to the present computation. This was the first year of her royal widowhood, and the last of her life; for before the close of it her Chamberlain had

[4] Probably on the resignation of her uncle, William Lord Parr of Horton (who was appointed her Lord Chamberlain on her marriage) in 1544.

[5] J. Parkhursti Ludicra, sive Epigrammata juvenilia. Lond. 1573. p. 141. Parkhurst was one of Queen Katharine Parr's chaplains.

been called to bear his part in her obsequies in the chapel of Sudeley, her last husband's seat, in Gloucestershire.[6]

The offering of this work, a devotional Commentary on the Psalms, as the most acceptable present to her, is in character with all we know of the feelings and personally religious habits of that Queen; and the testimony of her Chamberlain, whose office of course enabled him to know her well, to the abstraction from the external splendours of royalty, and to the personal earnestness of his Royal Mistress, is affecting and interesting.

A little before the publication of this work he had been knighted by the young King Edward VI., who conferred that honour on him at Westminster, on the 24th of November, 1547.[7] In the same year he was appointed one of the Visitors of the Dioceses of Canterbury, Rochester, Chichester, and Winchester, under a royal commission, "for the better

[6] Book of Burials, i. 15. f. 98. 99. in the Library of the College of Arms.

[7] Cottonian MS. Claudius, c. iii f. 176.

reformation of Religion;"[8] and the next year he was selected as Sheriff of his county of Oxford (then joined in shrievalty with Berkshire), displacing in that office (as Fuller informs us)[9] a zealous agent of the Papal power in England, Sir Francis Englefield.

The honour and the employment he attained on the accession of King Edward VI., and the confidential situation he held near Queen Katharine Parr, whose patronage of the members of the Reformed Church is well known, are corroborative evidences of the sincerity of his attachment to the communion of the Reformed Church of England.

The rest of his life he seems to have passed in privacy, most probably at his seat of Hanwell, where his will is dated, and where he died on the fifth of January, 1551. According to the directions of his will he was buried in the Chancel of the parish Church of Hanwell; but no monument or inscription now exists to his memory.

His widow survived him many years.[1] By her he

[8] Strype's Life of Archbishop Cranmer, 147.

[9] Worthies of England.

[1] Inquis. p. mortem, 5 Edw. VI., and 4 and 5 Philip and Mary, p. 1. n. 125.

left issue, one son, and one daughter, Anne Cope, who, by her marriage with Kenelm Digby of Drystoke in Rutlandshire, was ancestress of the unfortunate Sir Everard Digby, who lost his life in consequence of his connexion with the Gunpowder Plot, and of the famous philosopher, Sir Kenelm Digby.

The son, Edward Cope, survived his father but five years. In his son, Anthony Cope, however, the religious habits and piety of his grandfather seem to have lived on.[2] He was, in and out of Parliament, an active mover in the religious questions of Queen Elizabeth's reign.[3] From that Queen he received the honour of Knighthood, and on the institution of the order of Baronets by her successor, he was among the first elevated to that dignity. His name and title still exist in the person of his descendant, Sir John Cope, of Bramshill Park in Hampshire.

[2] See the character of him in the sermon preached at his funeral by Robert Harris, afterwards President of Trinity College, Oxford.

[3] Parliamentary History of England, iv. 314. Strype's Life of Archbishop Whitgift.

It only remains to give a few bibliographical details of the original edition of the following work, and to make one or two remarks on its republication. It is printed in quarto, in black letter, by John Day; with a title, contained in a compartment, of which the title page which follows this introduction is an exact (though slightly reduced) copy. At the conclusion of the dedication are the royal arms (England and France quarterly), supported by angels, and crowned with the arched crown; below the shield are the badges of the portcullis and triple-turretted castle; and above it those of the fleur-de-lys, the rose, and the pomegranate, surmounted by the royal motto "Dieu et mon droit," and above all, intertwined branches bearing roses and pomegranates. The initial letter of the first Psalm is large and handsome. There is no paging, and the last signature is Bb iii, the leaves being numbered from i. to iiii. The book has now become of very great rarity; a copy in the Whiteknights' sale sold for £2. 16*s.*; another at Inglis's sale for £1. 11*s.*; a copy very much cut down in the margins fetched a high price at the sale of the Rev. Dr. Nott's books at Winchester in 1842.

The transcript from which the following volume was printed was made from the very fine copy which was sold with the Strawberry Hill collection in 1842, and which was kindly placed in my hands for transcription by the late Mr. Lea Wilson, who added it to his valuable collection at the price of eight guineas. It appears, from the arms stamped on the handsome binding, to have belonged to King James the First, to whom it was most probably presented by the grandson of the Author; for it seems, by names and MS. memoranda inscribed on the fly-leaves and title, to have belonged to the family of the Author both before and after it was in the royal library.

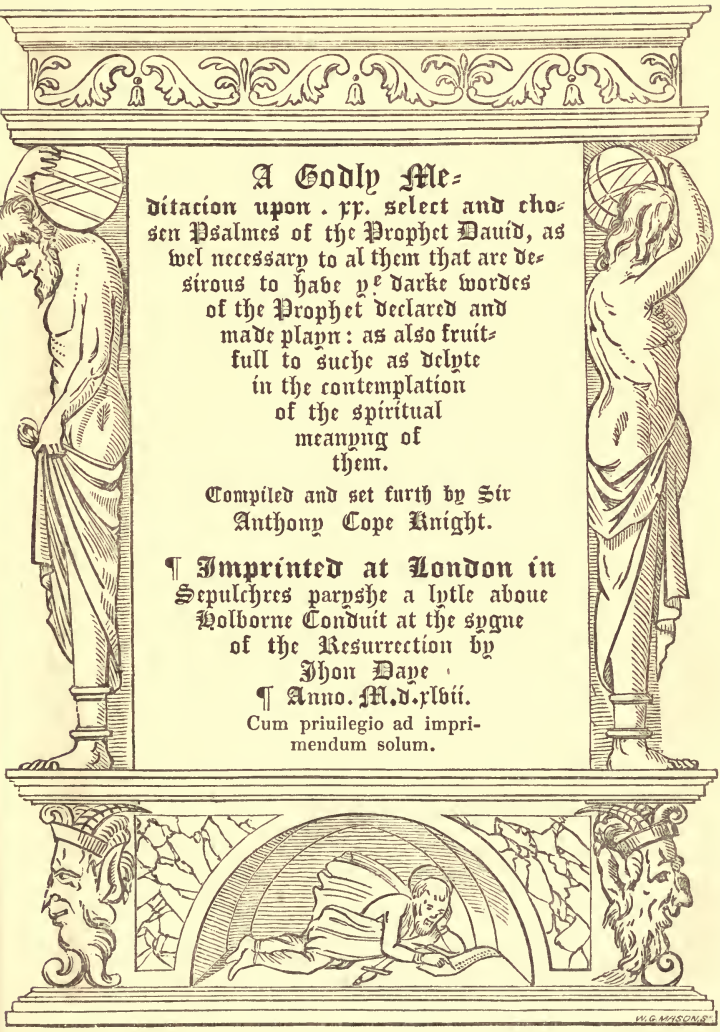
In preparing it for publication no alteration has been made except the substitution of modern orthography; where, however, it seemed possible that the ancient form of the word might convey a different meaning, it has been retained. In the original the Latin version of the Psalms only is given: that from the Book of Common Prayer has been added in parallel columns; while the Latin has been retained, not only to exhibit the book without the suppression of any of its original features, but also because in a few

instances where the English and Latin versions are not perfectly similar, the meaning of the commentary would have been obscure without the addition of the Latin text of the Psalm. The Latin of the original edition does not exactly tally with any version to which I have been able to refer; in most cases it agrees with the Vulgate, with the difference only of a word or phrase occasionally; but in some instances, as in the cii. Psalm, there is a considerable variation in the language, while in others, as in the cxxi., it altogether coincides with the vulgate Latin. The references throughout have been carefully compared and revised, and the reference to verses which does not occur in the original has been supplied. In a very few instances references to the Scripture have been added where the sense was obscure without them: these, however, have been distinguished by brackets.

With these exceptions, the present work is an exact reprint of the original volume.

W. H. C.

Cloisters, Westminster,
December, 1847.



A Godly Meditacion upon . xx. select and chosen Psalmes of the Prophet Dauid, as wel necessary to al them that are desirous to habe ye darke wordes of the Prophet declared and made playn: as also fruitfull to suche as delyte in the contemplation of the spiritual meanyng of them.

Compiled and set furth by Sir Anthony Cope Knight.

¶ Imprinted at London in Sepulchres paryshe a lytle aboue Holborne Conduit at the sygne of the Resurrection by Jhon Daye

¶ Anno. M.d.xlvii.

Cum priuilegio ad imprimendum solum.

The Preface.

——oOo——

TO
THE MOST VIRTUOUS LADY
AND GRACIOUS PRINCESS,
Katharine,
QUEEN OF ENGLAND, FRANCE, AND IRELAND,
HER HUMBLE SERVANT,
SIR ANTHONY COPE,
KNIGHT,
DESIRETH LONG LIFE,
WITH HEALTH AND MUCH HONOUR,
TO THE PLEASURE OF GOD.

THE use of giving gifts by men to their friends the first day of the new year, most noble Lady and virtuous Queen, hath of long time continued within this realm of England

with an opinion that the lucky beginning is a good token of like prosperous success during the rest of the year. Which manner of presenting gifts, as I do right well allow, if they be given as a declaration of mutual love and hearty benevolence, so the opinion thereto annexed I think not so commendable, which is, that the gift should be a token or presage of good fortune to come; no more than Monday's handsel of a penny given to a poor beggar should be so esteemed, that the happy beginning of the week must draw to it also a fortunate end thereof.

The good intent of the giver of the penny is to relieve the poor man's necessity, not to be an augury of things that shall follow; so in like wise ought the new year's gifts to be delivered only as a testimony of the hearty service or loving minds of the givers. And for so much as the most number of the givers do search to present such things as they judge should be most acceptable to the receivers there-

of, I long imagined with myself what thing I might best offer unto your Grace at this present, wherein I might in some part declare my loyal and obedient heart toward you, of whose heaped goodness I have so much tasted, that I can never be able to deserve the thousandth part, but only with my prayer and hearty service. At the last, when I considered your gracious intent and godly purpose in the reading and study of holy Scripture and the advancement of the true Word of God, I thought I could in nothing do your Grace a more pleasant service than to make an Exposition of certain Psalms of the noble Prophet David, whose harmony is so sweet and pleasant, that the ears of the faithful may scantly therewith be fully satisfied. The poets feign that Orpheus made so pleasant harmony on his harp that he caused the beasts and stones dancing to follow him. Their meaning was, that his language was so pleasant and his intent so reasonable that he brought the people to good civility, which

before were rude and beastly. But our celestial Orpheus, the Prophet David, hath so set forth his songs, that they have strength and force to cause men which be carnal and beastly to become spiritual and heavenly. Whoso will learn to give to GOD due honour and praises may in them take a perfect pattern. Again: to give thanks for the benefits received, to call for grace, to pray for the deliverance from all enemies (spiritual and temporal), to live in the heavenly meditation of GOD'S laws, to despise the vanities of this world, to become mere spiritual, may men in them abundantly be instructed. In conclusion, there is nothing necessary for any Christian to do, think, or say, but in them, as in a mirror, he may behold the perfect image thereof; beside the plain prophesying of CHRIST'S coming, our very Messias, His Nativity, Passion, Death, Resurrection, and Ascension, as lively as [if] they were in colours set forth before our eyes; with so many tropes, figures, and allegories, that there

is almost no word which lacketh a hid mystery, as the Apostle Paul saith, All things happened to them in figure, and were dark and obscure.

But now that the things are come whereof it was spoken, the veil is taken away from the face of Moses. Now are few things left undiscussed by good holy fathers, who, having a good zeal to bestow their talent of knowledge given them by God to the profit of His people, have earnestly travailed in the manifestation of such secret and hid things, being holpen by the Holy Spirit of God to the achieving of their ghostly purposes; whom I, having very small learning, but only to gratify your mind and to avoid idleness, have followed, setting forth a rude Exposition, in our maternal tongue, upon twenty Psalms, which I have chosen for the reducing the same to the kind or fashion of prayers and contemplative meditations; which I trust your Grace, of your accustomed and natural goodness, will take in good part, since there wanteth in me not will but knowledge to

do better. Nevertheless I trust, conferring the paraphrase to the text, ye shall have great light of the meaning of the Prophet, and thereby find his diffuse, dark words made open and plain. To move your Grace, and all other of the flock of CHRIST, to the reading of Psalms, may it please you to read the chapter of the book of Kings, where David by playing on his harp and singing thereto, expelled from king Saul, his father-in-law, for the season while he played, the wicked spirit which was entered into him and sore tormented him. And this thing I trust none will judge to be done by the virtue of the sound of his harp, but through the power of the noble Psalms that he sang playing thereon; which Psalms he, undoubtedly being inspired with the SPIRIT of GOD, had before made. Much more may we think and assuredly judge, that for our own deliverance from the power of our spiritual enemies, GOD will not fail to send His HOLY SPIRIT to assist us and comfort us, expelling

utterly the temptations of the wicked serpent, if we in faith, earnestly and heartily praying and trusting to Him, read or utter the said Psalms. And I shall pray to God, Who is the Author and Giver of all good gifts, so to illuminate the eyes of your Grace's heart, that ye may proceed in the path of His laws, wherein you are already entered, according to the ardent desire which ye have hitherto had to attain to the knowledge of them; so that when ye shall leave this transitory world (whose pleasures in all your time ye never esteemed), ye may ascend to the place prepared for God's elect, there to receive joys perdurable, world without end.

AN EXPOSITION

UPON

THE FIRST PSALM.

——oOo——

¶ This psalm of David is first set in the book, as a prologue to all the rest, in which he exhorteth all men to the study, following, and teaching of the law of God.

BEATUS VIR.

MOST holy FATHER of heaven, the only living GOD, of power inestimable, of wisdom incomprehensible; to Thee be honour, glory, and thanks given for Thy noble work in the creation of mankind; and also for his redemption out of the captivity and thraldom of the devil, by the Passion of Thy most dearly beloved SON, JESUS CHRIST, the final cause whereof was to bring him to beatitude; that is, to make him have the fruition of Thy Deity, and thereby to taste of all kinds of joy

in Thy heavenly mansion, world without end. But to the attainment thereof, of Thy Godly pleasure, Thou gavest him certain laws, to labour and travail in them in the present pilgrimage of this life; which, if he did observe and continue in them, Thou didst promise him the said beatitude. And for good skill, LORD; for as man lost Paradise and his original justice by disobedience and transgression of Thy commandment, so was it meet that he (willing to recover the same) should stand fast in faith and hope of Thy promises, with the obedient keeping of Thy laws, after the way and gate to the said heavenly place was set open by the means of Thy blessed SON's Death and Passion.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

Wherefore, with the prophet David, we may well say, that blessed is the man that goeth not in the counsel of the ungodly, or unfaithful

Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit: et in cathedra pestilentiæ non sedit.

persons; that standeth or abideth not in the way of sinners; and sitteth not in the chair or seat of pestilent and scornful persons. By faith we believe in Thee, and in Thy merciful promises; by charity we work toward our neighbour according as Thou hast commanded; by the influence of Thy grace we teach each other truly Thy laws and godly precepts, and live thereafter to the good example and edifying of others. No man liveth without sin; no, not the child of one day's age; but happy and blessed is he to whom Thou givest the grace not to abide and sleep in sin, but by penitence to come to a godly conversion. In the chair of Moses sat the scribes and Pharisees, to whom appertained the teaching of the true law of GOD; instead whereof, for the most part, they taught their own traditions. But in case they preached at any time truly, yet was their evil example of living a mockage and a pestilent infection to all the beholders thereof. But what danger then, merciful GOD,

Matt. xxiii. 2, 3.

shall they run in, which neither by godly living give good example, neither yet truly teach Thy holy Word!

To all such, LORD, we beseech Thee, send grace to repent, and to reform that they have untruly taught; and to us send a will to hear, and a heart to delight in the following of Thy law, when it is taught us, or when we read it; so that we may exercise ourselves therein all the days of our life: in youth and in age, in prosperity and in adversity. The knowledge of Thy laws bringeth us to the knowledge of Thy goodness, and of our infirmity: the reading in them doth make us to account all worldly things to be but vain, as they are indeed, and to set all our delight in the consideration of heavenly things, which be perdurable. Thy law is pure, without spot, and hath a secret operation

But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

Sed in lege Domini voluntas ejus: et in lege Ejus meditabitur die ac nocte.

Psalm xix. 7.

to convert the reader thereof from the evil way wherein he walked before, and teacheth him wisdom.

And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

Whoso keepeth Thy laws is like a tree planted by the water-side, that bringeth forth his fruit in due season.

Et erit tanquam lignum quod plantatum est secus decursus aquarum: quod fructum suum dabit in tempore suo.

All trees and herbs that are planted in barren dry grounds, be nothing fruitful. May a rush be green without moisture? or may the grass grow without water? No, truly. It is the moisture of Thy grace that maketh us fruitful in good works; and the due season of our working is while we be in this present life. The tree that bringeth not forth good fruit shall be cut down; it serveth only to the fire. The tree also that bringeth forth but leaves, that is to say, fair words without works, or else hypocritical works, only

Job viii. 11.

Matt. iii. 10.

Mark xi. 13, 14.

to the show of the world, shall be cursed, as was the fig-tree that CHRIST cursed coming from Bethany. But the keepers of Thy law, LORD, for the fruit which they bear here in this world, shall receive the fruit of everlasting glory in another world.

Proverbs xii.

Yea, the leaves of this tree shall not fall off. For as the fruit itself is good, that is, as his works do profit his neighbour, so doth his leaves, that is, his doctrine also edify. Like as the snow and rain cometh down from heaven, and returneth not thither again, but watereth the earth, making it fruitful and green, that it may give corn and bread to the sower; so the word that cometh out of the mouth of Thy faithful shall not return again void, but shall accomplish Thy Godly will.

His leaf also shall not wither:

Et folium ejus non defluet:

Isaiah lv. 10.

And whatsoever he doeth shall prosper. All things work for

And look, whatsoever he doeth, it shall prosper.

Et omnia quæ cumque faciet prosperabuntur.

the best unto them that love GOD. But it worketh far otherwise with the ungodly; for they are like the dust which the wind bloweth and scattereth away from the face of the ground. They have ever loved the world, and the pleasure thereof; and that have they enjoyed, which standeth to them instead of a reward for the good deeds which they have done (if ever they did any). They were inconstant, light, and wavering with every wind of temptation, not regarding the heavenly things, which are sure and permanent. They were dry, without moisture of grace, and barren of good works; wherefore, like light and unprofitable people, they shall be blown from the land of Thee that art the living GOD, and from Thy holy habitation. They are put forth of the book of

Rom. viii. 28.

As for the ungodly it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

Non sic impii non sic: sed tanquam pulvis quem projicit ventus a facie terræ.

Rev. xx. 15.

life by just reprobation, and shall be blown from Thy face, LORD, at the last judgment; when by Thy blessed SON shall be said to them, "Depart from Me, ye cursed, into everlasting fire." This judgment shall be so terrible, that the ungodly shall not be able to stand therein, neither the sinners in the congregation of the righteous. True it is, and we do believe, that all Thy reasonable creatures shall, at that general day, arise, both bodies and souls, then to receive according to their deeds. But after divers fashions: the righteous to be as judges to the other; the sinners to be judged: the elect to the perfection of their glory, the souls being then united to their bodies; the ungodly to their

Matt. xxv. 41.

Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

Ideo non resurgent impii in judicio: neque peccatores in congregatione justorum.

1 Cor. xv. 52.

Ezek. vii. 27.

1 Cor. vi. 2.

1 Thess. iv. 14.

greater pain both of souls and bodies. At which great and dreadful day the sinners shall be severed from the just, and shall be set, the one on the right hand, the other on the left hand of Thy victorious SON, as the shepherd doth dissever his sheep from his goats. And by good reason; for as there is no match between light and darkness, no more is there any equal match in company between the righteous and the ungodly. The way of the righteous is known to Thee, LORD, and well allowed of Thee. Wherefore to Moses Thou saidst: "I know thee by name." Even so didst Thou know Jeremy Thy Prophet, before he was begotten or born: and all by Thy Godly approbation. In like manner dost Thou know the days of the godly and elect; and their inheritance shall

Matt. xxv. 32.

2 Cor. vi. 14, 15.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quoniam novit Dominus viam justorum: et iter impiorum peribit

Exod. xxxiii. 17.

Jer. i. 5.

Ps xxxvii. 18

endure for ever. The other, (that is,) the ungodly, Thou knowest not, no more than Thou knewest the five foolish virgins which were unprovided of oil in their lamps against the coming of the bridegroom. Thou knewest them not to their comfort or election, but to their reprobation: wherefore they were shut forth of the gates of glory, and departed with the workers of iniquity, whose way is the way of death and damnation. From this painful way, save us, good LORD, and make us to be as the fruitful trees planted by the water side, for Thy blessed SON's sake, Who, to save us, suffered bitter Passion and Death. To Whom be laud and praise for ever.

Matt. xxv. 12.

Amen.

PSALM VI.

——oOo——

¶ *The Prophet David, in the person of the faithful congregation which are penitent for their offences, made this Psalm: and declaring his infirmity and contrition, desireth remission of his sins.*

DOMINE NE IN FURORE.

GOD Almighty, LORD of heaven and earth, from Whom nothing can be hid or kept secret; LORD, That searchest the hearts and reins, that is, the thoughts and delectations of all men; when I remember Thy justice in judgment, I tremble and quake for fear, considering the burden, weight, and filthiness of sin to be so great, that for one proud thought a great number of Angels fell from

Rev. xi. 1a.

heaven to perpetual pain. For breaking Thy commandment Adam and his wife were expelled out of Paradise, and purchased death to all their posterity. The earth also was not able to bear the burthen of Korah, Dathan, and Abiram; but for their rebellion against Thee and Thy servants Moses and Aaron, it opened and swallowed them up quick, with their adherents. For the sin of David, and for that he of a pride numbered or mustered his people, putting trust in the multitude of them rather than in Thee, That art the living God, there died of the pestilence in Israel seventy thousand people within three days. This considered, what creature living can but tremble and fear, seeing that our sins now daily are no less in number and in heinousness than were theirs, but rather more and greater? And remedy have we none, but to fly from Thy wrath into the bosom of Thy most dearly beloved Son

Gen. iii. 24.

Num. xvi. 32, 33.

2 Sam. xxiv. 2.

JESUS CHRIST, making Him a bulwark and a shield of defence between Thine anger and our offences; most humbly beseeching Thee for His sake, and for the bitter pains that He suffered for our redemption, to be merciful unto us, and not to rebuke us in Thine anger, nor to chasten us in Thine heavy displeasure. Let not Thy sentence of everlasting damnation take place, which Thou gavest against Adam and all his posterity for his disobedience. Thou art meek, gentle, and long-suffering of Thyself. It is our grievous offences, heaped together one upon another, that provoke Thee to anger. Not that Thou art angry or furious Thyself; but we feeling Thy dreadful judgment upon us, given to pain everlasting, or Thy heavy hand in punishing us here in this world, judge Thee to be angry in the pronunciation of that sore sentence, and in the execution of the same. We speak and judge of Thee after

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

Domine ne in furore tuo arguas me: neque in ira tua corripias me.

the sort as we that are worldly do speak and judge one of us by another; and with such words as we declare our own passions and affections, we also declare the contents of our hearts unto Thee, LORD; desiring Thee not to punish us in the rigour of Thy justice, but after the sweetness of Thy mercy, to have pity upon us. Else shall we, in that terrible day, desire mountains and rocks to fall upon us to hide us from the face of Him that sitteth in the throne of judgment, and from the wrath of the LAMB; Whose wrath, we are well assured, will not be then assuaged by any petition of friends, neither shall silver or gold be able to deliver us in that wrathful day.

Rev. vi. 16.

Zeph. i. 18

Wherefore, we, acknowledging our offences, humbly desire Thee, merciful FATHER, to have compassion upon us, and to consider the weakness and imbecility of our nature; which nature is wounded

Have mercy upon me, O Lord, for I am weak:

Miserere mei Domine, quoniam infirmus sum:

in all her powers with the darts of concupiscence; wherethrough we are prone and ready to all vice, feeble to resist temptation, and unable of ourselves to arise, being once drowned in the filthy mire of sin. It is Thou, LORD, and Thy blessed SON, That must heal our infirmities, for all our bones are vexed. The strength that we have is not able to withstand the temptations of our stiff and sturdy enemy. Thy SON CHRIST must reach us His hand, as He did to Peter, walking on the water, when he was in peril of drowning: then shall we have strength to arise; His Passion is our medicine and health. Thy grace, and His, are all the remedies in our infirmities. Our souls, that is, our reason and our conscience, are troubled through the multitude of our sins, which trouble surely is not small; for

O Lord, heal me, for my bones are vexed.

Sana me Domine quoniam conturbata sunt omnia ossa mea

Matt. xiv. 31

My soul also is sore troubled:

Et anima mea turbata est valde:

we find another law in our members striving with the law of our mind, and subduing us unto the law of sin, which is in our members. We are all carnal, sold under sin; so that what we should and would do, that we do not; but what we should not, and would not, that we do. And why? Truly, for that in us (that is, in our flesh) dwelleth no goodness. The crab-tree can bring forth none other but sour crabs, their natural fruit, unless better fruit be graffed thereon; no more can we do any good but by the graffing of Thine abundant grace in us. Consider, therefore, good LORD, our contrite hearts, and penitent minds; and let it not be long before Thou do cure us: let it not be long before Thou mercifully do hear us and amend us. We doubt not also but Thou That hast made our stony hearts to be fleshy and soft, with a will in us to desire Thy grace, wilt not now stay, but proceed further to

Rom. vii. 23.

But, Lord, how long wilt thou punish me?

Sed tu Domine usquequo?

the full and perfect healing of us; although for a season Thou do defer the execution of Thy gracious purpose; to the intent to make us more fervent in the pursuit of our requests; and that Thy goodness may be had in more estimation when it cometh, and the more surely and firmly holden when it is come. For surely, good LORD, our nature is such, that we little esteem great things which are soon obtained; but things gotten with difficulty we do much set by. So that if Thou shouldest at the first grant our petitions, we would not deeply consider the greatness of our offences, and the hard cure of our wounds. Wherefore, hope biddeth us still to cry and call unto Thee for help, as the woman of Canaan cried still upon Thy SON CHRIST for the help of her daughter, and at length was heard to her own contentation. At the least, if we knock and call still, we doubt not but Thou wilt grant our desire, as the man granted to lend his neighbour

Matt. xv. 25.

three loaves, who knocked fast at his door at midnight; not only for that he was his friend, but chiefly for his importunity in knocking. Which importunity of prayer is to Thee very acceptable. Thou didst promise by the mouth of Thy blessed SON, that if we would knock, Thou wouldest open the door: if we would ask, we should receive. Wherefore, trusting to that infallible promise, we cry, we knock and call to Thee. Yea, we will never cease knocking and crying till Thou, LORD, turn toward us and deliver our souls. Turn, we heartily beseech Thee, from Thy wrath to pity; from vengeance to mercy. Deliver us from the manifold troubles which we have in our consciences. O save us for Thy mercy's sake; not for our merits, which are none: not for the works of righteous-

Luke xi. 8.

Matt. vii. 7.

Turn Thee, O Lord, and deliver my soul.

Convertere Domine et eripe animam meam:

[O save me for Thy mercy's sake.]

[Salvum me fac propter misericordiam Tuam.]

Titus iii. 5.

ness which we have wrought; but of Thy high mercy, and through the renewing of Thy HOLY SPIRIT. Our debt is so great to Thee, that we are never able to make just recompense. Of Thy mere goodness, therefore, must Thou acquit us thereof: else must we lie in prison perpetually, without redemption. Where, after our death, we can have no remembrance of Thy holy Name; for who will give Thee thanks, being in hell, for the manifold benefits received of Thee, both to Thine honour, and to the profit of those that are living? The pains there are so intolerable, that no man can there remember GOD, and confess his faults to his profit; nor magnify GOD, but curse and blaspheme through his dolorous pain. There is no time nor place of repentance and thankfulness, but of pain and torments. This knowing, while we are here living we confess

For in death no man remembereth Thee: and who will give Thee thanks in the pit?

Quoniam non est in morte qui memor sit Tui: in inferno autem quis confitebitur Tibi?

Ecclus. xvii 27, 28.

before Thee, LORD, our offences, being very sorry for the committing of them. And are weary of groaning and lamenting for them; every night we wash our beds, and water our couches with tears. Not openly weeping as hypocrites do, but in the night secretly; for that we would not be seen. And that not only with the tears of eyes, but also with tears fetched from the bottom of our hearts; with which water we wash our hearts from all malice, that we may be saved. And as we have made our bodies servants to uncleanness from one iniquity to another, even so will we now (by the help of Thy grace) give the same body to be servant unto righteousness, that we may be sanctified. In this bed of the flesh, and in the couch of sensuality, did the poor soul of mankind lie

I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum: lachrymis meis stratum meum rigabo.

Jer. iv. 14.

Rom. vi. 19.

from the fall of Adam to the coming of CHRIST, sick and sore wounded. But by His coming, and lying in the same bed of our fleshy nature, He healed the said sick soul of all her infirmities. But our couch, LORD, He lay not in, nor meddled therewith. No spark of sensuality, no spot of sin was ever found in Him. Isaiah liii. 9. He never did unright, neither was there ever deceitfulness in His mouth. He left that couch of sensuality for us to lie in, to strive and wrestle therewith all the days of our life. And this causeth our countenance or mind to be changed for very inward grief; we are so troubled with our said couch of sensuality; for when we seek in it most ease and rest, it turneth after to our greatest pain and grief. It is a serpent with a fair face, but in his tail is hid a sharp and venomous sting of everlasting pain. Thus do we consume away, be-

My beauty is gone for very trouble:

Turbatus est præ merore oculus meus:

And worn away

Inveteravi inter

because of all mine enemies.

ing vexed with so many enemies. As

omnes inimicos meos.

our fierce enemy the devil, who seeketh still matter of occasion to lay against us; the world draweth us to follow her delectable, deceitful vanities; and the flesh, ready to follow sensuality, and to run headlong into all kinds of iniquity: beside the company of wicked people, able to seduce us from our godly purposes. These dreadful enemies can we never be able of ourselves to subdue; but the noble, victorious Lion of the tribe of Judah is our whole refuge, Who is come to our rescue and succour. He hath killed death, suppressed the devil, and, through His grace and power, given us power to overcome all our said enemies. Wherefore, being now truly penitent for our offences, and fighting under the banner of the merits of His Passion, we will boldly say,

Rev. v. 5.

"Away from us all ye enemies and wicked doers, for

Away from me, all ye that work vanity: for the

Discedite a me omnes qui operamini iniqui-

Lord hath heard the voice of my weeping.

the LORD hath heard the voice of our weeping. Ye

tatem: quoniam exaudivit Dominus vocem fletus mei.

wicked spirits and evil livers, that are the members of the devil, avoid ye now from us. Your great master, the prince of this world, the prince of darkness, is now cast out, and hath lost his power.

John xii. 31.

Although ye have long holden us in prison and captivity, yet are ye now overcome, and your venomous sting pulled out. We that were sometime darkness are now become light in the LORD, Who hath

Ephes. v. 8

heard our humble petitions, and hath received our prayers."

The Lord hath heard my petition: the Lord will receive my prayer.

We prayed to Thee for grace, and Thou full lovingly hast sent us down

Exaudivit Dominus deprecationem meam: Dominus orationem meam suscepit.

dews thereof in great abundance. We prayed for remission of our sins, and deliverance out of all our tribulations, and Thou, LORD, most mer-

cifully hast heard and granted our petitions. Wherefore all our enemies shall be confounded and sore vexed.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Erubescant, et conturbentur inimici mei: convertantur et erubescant valde velociter.

Yea, they shall be put to flight and to shame; and that right soon and suddenly; for they have lost in a short space (through our humble contrition) that which they have of long time had in their possession. They kept with wrong that Thy blessed SON hath dearly bought. But He, like a strong and mighty warrior, hath thrown them all out of their possession; and, through our humility, granted to us that felicity which our said enemies, through their pride, have lost. Wherefore, LORD, we Thy poor faithful creatures, being, through Thy grace and the battle of Thy SON upon the Cross, restored now to Thy favour; and having the houses of our hearts and souls swept and made clean from all vices which were wont to inhabit in us; we now,

(fearing lest the sturdy tyrant, our enemy, finding no rest in places where he walketh, return again into the houses of our souls, from whence he is already by force of Thy SON cast out; and finding it clean swept, bring with him seven other such as he is himself, to dwell there, and thereby make us in worse case than we were before,) we most humbly beseech Thee to give us strength and force to keep our said houses of our souls from every violent invasion of these wicked enemies. And since Thou hast said by Thine Apostle Paul, that Thy faithful are the temple or habitation of GOD, and that the SPIRIT of GOD dwelleth in them; we, therefore, most heartily beseech Thee to dwell still in us by Thy continual Grace, Whose assistance is sufficient to put to flight all wicked spirits. Make us to be of Thy household; build us upon the foundation of Thy blessed SON JESUS CHRIST,

Luke xi. 24-5-6.

1 Cor. iii. 16.

Eph. ii. 19, 20

That is the Head Corner Stone. In Whom, every building coupled together, groweth to an holy temple in the LORD, and is made an habitation for GOD in the SPIRIT.

PSALM XII.

—oOo—

¶ *The Prophet, considering the corrupt manner of living of the greatest sort of people, and foreseeing in spirit the darkening of Holy Scripture through men's traditions, in the person of the faithful Congregation praiseth the Law of* God, *and desireth to be delivered from all false doctrine, and from the company of the wicked.*

SALVUM ME FAC.

MOST Holy, most glorious and ineffable Trinity, Three Persons in One Godhead, by Whose goodness all creatures have their being; before Whose eyes all things (as well that are past

as that are to come,) are accounted as present; to Thy mighty Majesty, we Thy poor faithful subjects of Thy Church here militant, shew forth our lamentable prayer; beseeching Thee pitifully to behold the miserable estate thereof, which never had more need of Thy godly assistance than at this present it hath. For where to Adam (father of all mankind,) in his creation Thou gavest a participation of Thy wisdom, goodness, and justice, which all by his transgression were greatly diminished; and after by the Incarnation and Passion of the Second Person in the TRINITY, Thou didst restore again mankind to his original justice, through the Sacraments of Baptism and Penance, if he did abide in the observance of Thy laws, and the verity of them: it is now come to pass (most merciful LORD,) that not only our said father Adam, being made just and holy, did fall from the verity of Thy laws (in which laws, as in a mirror, Thy verity, justice, and goodness are declared,) but also all other (very

few except,) since that time have also erred and left Thy said verities. There is not one saint or good man left. Few have continued in Thy faith, and given Thee Thy due honour, putting all their hope, love, and trust in Thee, as in the most chief goodness; but have fallen from Thee, even from the beginning unto this day. For as Ninus erected an image of his father, which he caused to be honoured of all men that were under his dominion, whereby idolatry grew among all other nations, so that at length every city and country chose them a peculiar god; even so hath it been since the coming of Thy Son Christ unto this day. For the honour only due unto Thy Majesty hath been, and yet in most places is given, to stocks and stones. Superstition and idolatry remain yet among the professors of the Christian religion. Whereby Thy verities are

Help me, Lord, for there is not one godly man left:

Salvum me fac Domine, quoniam defecit sanctus:

For the faithful are minished from among the children of men.

diminished, and few are faithful among the children of men.

Diminutæ sunt veritates a filiis hominum.

The verity of justice is gone; for rewards and affection blind justice.

Micah iii. 11.

The verity of good living is decayed; for very few are found which give good example to others by their godly life and conversation. The verity also of doctrine hath taken her wings and is flown away. The priests and prophets preach and prophesy for lucre, and please for promotion.

Hosea iv. 6.

They pervert Scripture to their imaginations. Neither are men loving to their neighbours for Thy sake, as Thou commandedst them to be, but every man telleth lies to other.

They talk of vanity every one with his neighbour:

Every man is glad to deceive his neighbour in bargain.

Vana locuti sunt unusquisque ad proximum suum:

No man lendeth without gains. Yea (that most pity and harm is), they lie upon the true Testament of

CHRIST, by wresting thereof; making light to be darkness, and darkness to be taken as light. They do flatter with their lips, being dissemblers and double of heart. They have one heart to think one thing, and another heart causing the mouth to utter the contrary. All which sort of men that have double and changeable minds, are inconstant in all their ways; and as their hearts are double, even so are their tongues. But we doubt not but that Thou wilt root up and utterly destroy such deceitful tongues and lips; specially if they at any time speak proud things in contempt of Thy name, as Thou didst confound the building and tongues of those that builded the tower of Babel in the land of

They do but flatter with their lips, and dissemble in their double heart.

Isa. v. 20.

Labia dolosa, in corde et corde locuti sunt.

James i. 8.

The Lord shall root out all deceitful lips: and the tongue that speaketh proud things:

Disperdat Dominus universa labia dolosa: et linguam magniloquam.

Shinar; which tower they of pride intended to erect up to heaven. These crafty people whet their tongues, as men do the edges of their swords, to do mischief. Adders' poison is under their lips, but their language (to the outer show,) is fair painted, that thereby they may deceive and prevail.

Ps. lxiv. 3.

Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

Yea, they say, their tongues are in their own power to speak therewith at their pleasure, as though they had no lord over them. They think their eloquence to be the gift of nature, and not of God. All such fight against the High Majesty of Thy Godhead which attribute unto themselves the good gifts that Thou hast sent them.

Qui dixerunt, Linguam nostram magnificabimus, labia nostra a nobis sunt: quis noster dominus est?

But all tongues (that resist against Thee) Thou shalt overcome and condemn, as Thou didst the wicked purpose and blasphemous tongue of Nicanor; whose tongue (after

Isa. liv. 17

2 Macc. xv. 33.

that he was slain,) was plucked forth, cut in small pieces, and thrown to the fowls of the air. The nature of man is so corrupt and abominable in wickedness, that few or none upon the earth do good. All men are set on mischief.

Ps. liii. 2.

Now for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor, I will up, saith the Lord:

They despise GOD, and oppress the poor. Wherefore, LORD, we beseech Thee to arise up for the troubles' sake of the oppressed, and at the complaint of the poor help them and set them at rest. Thy SON CHRIST is our saving health; in Whom, whoso trusteth, resteth in surety, and cannot be deceived. Arise, we pray Thee, Merciful GOD, and sleep not over long. Cast us not away for ever. Thou sleptest

Propter miseriam inopum, et gemitum pauperum: nunc exurgam, dicit Dominus.

And will help every one from him that swelleth against him, and will set him at rest.

Ponam in salutari auxilium eorum.

Ps. xliv. 23.

very long after the fall of Adam, ere Thou didst awake to send Thy dearly beloved SON for the redemption of mankind. At the last, when the time determined by Thy GODHEAD was full come, Thou didst awake and send Thy SON, born of a Maid, to redeem them that were bound under the law, and to release Thine elect, which abode sore longing for His coming. So now, LORD, at the last arise to the comfort of Thy small flock, and to the confusion of Thine enemies. Make us through Thy grace able to keep Thy laws, which are pure, even as the silver, which from earth is tried and purified seven times in the fire.

Gal. iv. 4

The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

Eloquia Domini, eloquia casta: argentum igne examinatum, probatum terræ, purgatum septuplum.

Thy law was prophesied and spoken of by the holy patriarchs and prophets long before it came. It was promised to Moses, and prophesied by Isaiah. It was

Deut. xviii. 18. Isa. xxx. 20, 21.

approved by Thee, Most Holy FATHER of Heaven, willing all men to give ear, and to believe the words of Thy well-beloved SON. The words of this law are pure, and rebuke all vice. They were by Thy HOLY GHOST tried to be true; for at His coming He taught the Apostles all verity, and nothing but verity. They were also confirmed with miracles. Thus have they been seven times (that is, many times, or perfectly) tried as silver is tried, and purged by fire. The earth and earthly things are clean consumed thereby; concupiscences are assuaged; the old man is killed, and the new man is entered in his place. The ceremonies of the old law are blown away as chaff by the fan of CHRIST'S Word. The Holy Scripture is likened to wine; for that it rejoiceth and comforteth the heart, and maketh men (through delight that they have therein) to drink much thereof. It is also likened to milk; for that it nourisheth

Luke ix. 35

John xvi. 13.

Isa. lv. 1.

the soul as milk doth the body. This precious jewel ought to be bought without money, or any manner of other ware given by way of exchange; that is, it ought to be preached without lucre, or having respect to any person. In Thy godly laws, most loving FATHER, do we Thy faithful people, by the influence of Thy grace, trust to live, and to work after them at all times; not doubting but Thou, LORD, wilt perform all that Thou hast promised in them to us for the observing of them, and that Thou wilt preserve us from this wicked generation for ever. Thy blessed SON JESUS said he had kept all those whom His FATHER had given Him to keep, and lost not one of them, save only the son of perdition. With no less diligence, we trust, that Thou and Thy blessed SON will also keep, save, and defend us from all evil of the

Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

Tu Domine servabis nos; et custodies nos: a generatione hac in æternum.

John xvii. 12.

devil, and of all his children; from those that err from Thy true faith, and swerve from the verity of Thy word, and from all unjust persons.

The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

In circuitu impii ambulant: secundum altitudinem Tuam multiplicasti filios hominum.

The number of the ungodly we know to be greatly multiplied. Yea, they have gotten the upper hand among the children of men. And that is the cause why the wicked walk about in surety (as them seemeth), fearing nothing, but still labouring about for honour, riches, and worldly pleasures. As the mill-horse laboureth to the grinding of the corn in the mill, not ceasing (unless he be taken out,) till he fall down for wearied, no more do these greedy people leave off their busy study and care in getting, till death suddenly strike them. They go still about, as the Sodomites, being stricken with blindness, did about the house of Lot, and could not find the door. They have not grace to see their

Gen. xix. 11.

own folly, and to know their mischief which is at hand; so blinded they be with temporal goods and pleasures. But Thy faithful people regard neither the multitude of such wicked doers, nor yet their prosperity: knowing that, although they be magnified up to the heaven, so that their heads reach up to the clouds, yet they perish at the last like dung; they vanish as a dream, and pass away as a vision in the night, so that the eye which saw them before getteth now no more sight of them. And why? They have oppressed the poor, and not holpen them. Their bellies could never be full, therefore shall they perish in their covetousness. For when they have gathered so much that they have no more space to lay their corn and goods in, but are fain to build new houses, then shalt Thou, LORD, say unto them, "O ye fools, this night shall your souls be fetched from you; and then whose shall those goods be, which you with great careful-

Job xx. 6, 7, 8, 9.

Luke xii. 20

ness have provided?" Seeing, therefore, that the nobility, riches, and power of such endure no while, but pass away like a shadow, we, Thy faithful congregation, neither esteem these worldly pleasures, nor desire the company of such greedy, worldly rulers. We only stick fast to Thy Word and promises, therein reposing our full hope and trust; and leave unto Thy Majesty the discussing of the cause why Thine elect are so few in number, and in small estimation of the world: and, on the contrary part, why the ungodly do enjoy and prosper in their worldly proceeding, and are also so many in number; the cause whereof doth far pass our capacities, and are known only of the deep, secret knowledge of Thine incomprehensible wisdom. Wherefore, with Thine Apostle Paul, we say, O the deepness of the abundant wisdom and knowledge of GOD! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the LORD? or

Rom. xi. 33.

who was His counsellor? Or who hath given Him first, that he might be recompensed again? For of Him, and through Him, and for Him, are all things. To Him be glory for ever. Amen.

PSALM XIII.

——oOo——

¶ The Prophet, being very sorry for his offences, prayeth for grace, and to be delivered from his enemies; wherein he putteth himself as an example for all true penitents to follow.

USQUE QUO, DOMINE?

MERCIFUL LORD, That art the sure safeguard and defence of all that earnestly trust in Thee; and desirest not the death of sinners, but their conversion and amendment of life: I acknowledge unto Thine Highness all mine offences by me committed, which, if I would hide from Thee, LORD, I could not. I consider also the miserable estate whereunto, through sin, I am brought: for thereby I have worthily lost Thy

favour, and am fallen from Thy grace; which, while Thou withdrawest from me, I can do no good thing, nor think one good thought. My sin causeth Thee to put me out of Thy remembrance, and to forget me, delaying to give me that which is my strength and my comfort.

How long wilt Thou forget me, O Lord, for ever: how long wilt Thou hide Thy face from me?

But how long wilt Thou forget me, LORD, for ever? How long wilt Thou hide Thy face from

Usquequo Domine oblivisceris me in finem? Usquequo avertis faciem Tuam a me?

me? Thou knowest my hearty contrition and sorrow, for that I have unkindly forsaken Thy service, and served Thine enemy the devil, and sin. But trusting assuredly to Thy promise made to all men, by the mouth of Thy prophet Ezekiel; that is, If the sinner will turn away from all his sins that he hath committed, and keep all Thy commandments, doubtless he shall live and not die: As for all his sins that he did before, Thou wilt not think upon them; I most humbly beseech

Ezek. xviii. 21, 22.

Thee, that as my sins were the cause why Thou didst put me out of Thy remembrance, even so let my hearty penitence for them, cause Thee to put my sins out of Thy remembrance. Suffer me not long to remain in this perplexity of mind, and to take sorrow inwardly in my heart from day to day; continually fearing the punishment due to my sin, and looking still for Thy coming into my soul by grace to deliver me. Hope hath caused me long to look for Thee, That art my life and my health. Thy long delay in coming hath much increased my desire. My fervent desire at length is now turned to a vehement pain. Wherefore make haste, LORD, I beseech Thee to help my sick soul, and tarry not. Let not mine enemy the devil long triumph over me; whose property is to tread under his feet,

How long shall I seek counsel in my soul, and be so vexed in my heart?

Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

Psalm xl. 21.

How long shall mine enemies triumph over me?

Usquequo exaltabitur inimicus meus super me?

like a cruel prince, all those that he vanquisheth. And that treading is dangerous and terrible; for he treadeth them down to the pit of hell, and to eternal death. He did long hold in captivity all mankind, until the coming and Passion of CHRIST for our redemption; and since, through his crafty trains, hath brought to utter confusion many of those that profess Thy SON'S religion. Wherefore, behold, LORD, and consider my miserable estate, and hear mine humble petition touching my deliverance from out of his danger. Lighten the eye of mine heart and understanding, with the light of Thy grace and comfort, thereby expelling the darkness of ignorance. Lighten also one other eye of my soul, which is the eye of the affection. The sight of this eye is so dim, that it hath no perfect and true judgment. Yea, it is so blinded with the vanities of this world, that

John xvm.

Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

Respice, et exaudi me Domine Deus meus. Illumina oculos meos, ne unquâm obdormiam in morte:

one thing, in appearance, seemeth to be twenty things, like the sight of deceitful eyes of glass. Yea, sometime the concupiscence thereof is so great, that the eye is clean put out, and the sight lost. Mankind entereth into such league of amity with the devil, that he is contented to have one of his eyes put out to have his favour; as the inhabitants of Jabesh were agreed to have their right eyes put out, according to the desire of Nahash, king of the Ammonites, had not king Saul and the prophet Samuel saved them therefrom, and overcome the said Nahash and his host. Even so, most merciful God, I beseech Thee, save my said eye of affection, that it be not put out by our enemy the devil; that it sleep not in sin, which is the cause of eternal death. Man may fall by frailty, and arise again: yea, the custom of sin maketh a man ready often to fall. But to lie still sleeping and slumbering in sin, as doth the swine in the foul mire, engendereth obstinacy in amendment, and delay

1 Samuel xi 2, 3.

of penitence till the latter hour; at which hour, who can be sure to have Thy grace at his pleasure? That is only at Thy will, LORD, not at our commandment. Wherefore, I most lowly pray Thee to send me the light of Thy grace, while I have here time and space of repentance; that at my latter end mine enemies say not, rejoicing and boasting, that they had the upper hand over me. As the Philistines, the figure of the wicked spirits, after the death of king Saul in the mount of Gilboa, cut off the head of Saul, and sent it, with his harness, through their country for a show; (they bare it also into the temple of their gods, of a pride and joy that they had of his death) in such fashion will those cruel enemies that trouble me rejoice if I be cast down, or if I do once swerve from Thee and Thy faith, and

Lest mine enemy say, I have prevailed against him:

Nequando dicat inimicus meus; Prevalui adversus eum.

1 Sam. xxxi. 9.

For if I be cast down, they that trouble me will rejoice at it.

Qui tribulant me, exultabunt si motus fuero.

so die without repentance. They assault mankind by pleasant suggestion to sin; they wrestle with us, causing delectation therein; they strike us and wound us when we consent thereto; they foil us, and bring us on our knees when we do the act of sin; and by the custom thereof, they give us a great fall, with such violence that we have much to do to arise again. But if we happen to die therein impenitent, then have they the victory over us; they rejoice thereat, as the conqueror doth of his conquest. Then will they cast us into a pit, and lay a stone of obstinacy upon us, that we shall not arise again. And as there is much joy in heaven when one sinner forsaketh his sin, and returneth to Thee by penance; in like manner is there joyful triumphing among the wicked spirits in hell when one soul, forsaking Thee, dieth in deadly sin.

Lam. iii. 53.

But my trust is in Thy mercy:

But all my trust is in Thy mercy. For although Thou

Ego autem in misericordia Tua speravi.

hide Thyself in a cloud that my prayer should not go through it unto Thine ears, yet are not Thy mercies clean gone, neither doth Thy lovingkindness escape. Thou art, therefore, LORD, my portion, and in Thy mercy still will I hope, and in none other creature; knowing for certain, that as GOD Thou only mayest help me, and as my loving Father, thou wilt help me. Wherefore in Thee my heart shall be joyful, and in Thy saving health; which is thy SON CHRIST our Saviour and Redeemer. The Philistines, knowing the presence of Thine ark to be in the camp of the Israelites the day of their battle, were sore afraid, saying, "Who shall deliver us out of the hand of this mighty GOD?" Much more will I be glad, and take sure trust, having the presence and comfort of Thy lively grace. And, in token of the victory which

Lam. iii. 44.

And my heart is joyful in Thy salvation.

Exultabit cor meum in salutari Tuo;

1 Samuel iv. 8

I will sing of the Lord, because He hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Thou hast given me over mine enemies, I will not cease (as I have good cause,) to sing the praise of the LORD, that so lovingly hath dealt with me, and praise the Name of the Most High all the days of my life.

Cantabo Domino qui bona tribuit mihi: et psallam Nomini Domini altissimi.

PSALM XXIII.

—oOo—

¶ The faithful man giveth thanks to God *for his manifold gifts and graces; whereby he is governed to the Heavenly Jerusalem.*

DOMINUS REGIT ME.

WHAT living, reasonable creature can give condign thanks unto Thee, most gracious heavenly FATHER, for the manifold gifts which Thou of Thine infinite mercy and goodness hast given him? First, for his noble creation, wherein he excelleth all other earthly creatures;

and then for his redemption through the bitter Passion and Resurrection of Thy most loving SON; for the which I, as one of Thy poor creatures, most humbly give Thee thanks. For had not our redemption ensued our creation, it had been much better for us that we had never been made. This Thy love was, above all other, most fervent when Thou didst not spare to give Thine only begotten SON for us; washing away all our filthiness in the blood of that meek LAMB. Thy only natural SON, being GOD, was made Man, to the intent that we, who naturally are the sons of men, by Him, through grace, might be made the sons of GOD. And, not being contented with this kindness, Thou also, LORD, considering our weak and frail nature, ready to sin, dost, with Thy grace, guide us and govern us, as the shepherd doth his sheep; suffering us to want nothing, defending Thy poor flock from the ravening wolves, that would else

The Lord is my shepherd: therefore can I lack nothing.

Dominus regit me, et nihil mihi deerit:

devour us. Thou causest the wolves and the lambs to dwell together, and to feed together. Our enemies, through Thee, are made peaceable. Without this Thine aid we were no more able to govern ourselves well than is the ship without a governor able to avoid perils, being driven where the violence of winds doth lead her; but, having a wise ruler at the helm, she is turned at his pleasure. Even so, LORD, Thou being our guide, we are more sure than the ship is in the haven. We can want nothing that is necessary for us, having Thee with us, Who art all in all things. Thy blessed SON hath put us to feed in the pleasant, green, and baitful pasture of His holy Church; making us to rest in the unity thereof by a lively faith and hope in Him. In which Church is plentiful abundance of spiritual meat of the Word of GOD,

Isaiah xi. 6. Isaiah lxv. 25.

James iii. 4.

1 Cor. xv. 28.

He shall feed me in a green pasture:

In loco pascuæ ibi me collocavit.

which nourisheth and giveth life to the soul, as bread and other food feedeth the body. With this food Thou didst feed Thy Prophet Ezekiel, when Thou didst cause him to eat a book, wherewith his bowels were filled, and it seemed in his mouth sweeter than honey. In this pasture also runneth a fresh and a pleasant water of godly doctrine, wherewith we ofttimes do refresh our weary souls. In this, also, is a water of spiritual washing by Baptism, whereby we were wonderfully refreshed in our youth; when thereby our souls, being made foul through the devil and sin, were repaired and made beautiful according to their first creation; that is, to Thy likeness and image. And by this water we are replenished with Thy Holy Spirit. This water saw Thy Prophet Ezekiel long ago, gushing forth of the right side of the temple, and [it]

Matt. iv. 4.
Ezek. iii. 3.

And lead me forth beside the waters of comfort.

Super aquam refectionis educavit me:

Matt. iii. 11.

Ezek. xlvii. 9.

grew to a great river that no man could wade over; to which water whoso would come was made whole and lusty. All fishes are bred and nourished in water, and without water can no long while endure alive: even so in the water of our Baptism we were born again; in the water of godly doctrine we are nourished; and without these, we are but dead in sin and wickedness, and at the end shall go to everlasting death. But these waters are to us a well springing up into everlasting life. And in case at any time, by the frailty of nature, we fall into sin, yet is Thy merciful SON ready to receive us to His grace, and quicken our souls, being sorry and penitent for it. By which grace, also, he maketh us to know how to love Him, and not to esteem the pleasures of this world; but to have our eyes only fixed upon Him; insomuch that, with Thine Apostle Paul, we account all things but

John iv. 14.

He shall convert my soul: Animam meam convertit.

Philip. iii. 8, 9.

dung, so that we may win CHRIST, and be found in Him, not having our own righteousness, but that which springeth of the faith which is in CHRIST. To walk in the paths of His justice and ways of righteousness is, first, to love Thee above all things, and that for Thyself and Thine only goodness; not being unkind, but to shew love for love. The other path is, to love our neighbours as ourselves, and according to the love with the which Thy SON loved us; that is, to die, if need be, for His sake, as He died for mankind when all men were His enemies. And all this He did for His Name's sake, for His own honour, and of His own goodness; for no goodness that was in us. For to be a Saviour was the cause of His coming into this world. And having the assistance of His grace, although we should walk in the

And bring me forth in the paths of righteousness.

Deduxit me super semitas justitiæ

1 John iii. 16.

For His Name's sake.

Propter Nomen Suum.

Yea, though I walk through the valley of the shadow of death, I will fear no evil :

shadow of death, yet we fear none evil, for Thou art with us. This life

Nam et si ambulavero in medio umbre mortis, non timebo mala :

is a shadow of death, after which we trust, by faith, to dwell with Thee. Sin also is a shadow of death; and so dark a shadow, that mankind could not see to get out thereof, till Thy loving Son came into this world, giving him light to see the way to heaven. And as sin is the shadow of death, so do all sinners, as members of the devil, walk in the same shadow, which cause temptations, and raise persecutions to assault Thine elect. But all their cumbrous company we nothing fear, because Thou art with us. If we walk in the water, Thou art with us, that the strength of the floods drive us not away. If we walk in the fire, the flame shall not burn us. And why? Because Thou, our God, art with us, and Thy Son hath

Isaiah ix. 2.

For Thou art with me;

Quoniam Tu mecum es.

Isaiah xliii. 2

also promised to be with us unto the end of the world. Matt. xxviii. 20.

His rod of discipline and correction doth chastise us when we swerve at any time out of the right way. And therein we judge that He doth love us: for whomsoever Thou and He do love, them do Ye chasten, and Ye scourge every son that You receive. Heb. xii. 6

Thy rod and thy staff comfort me.

Virga Tua, et baculus Tuus: ipsa me consolata sunt.

CHRIST'S strong shepherds-staff doth stay us when we are weak, as a sick man is holden up by his walking-staff. That is to say, the gifts of Thy Holy Spirit are our strength and our comfort, in all infirmities, tribulations, and other incumbrances. Thy rod doth direct us to know what we should do. Thy staff is our strength to stand fast thereby against all invasions of our enemies, and to have us more sure out of the danger of those that trouble us. Thy said loving SON hath prepared and set before our eyes the table of Holy Scriptures,

wherein we may travail, and learn to drive away from us all kinds of temptations, as He Himself drove away the devil that tempted Him in [the] desert by the allegations of Holy Scripture. And through these Scriptures our heads are anointed with oil, that is, our minds are made joyful with spiritual gladness. With this oil was Thy SON CHRIST anointed most principally above all other; for in Him, as in the head, rested that joyful oil, from whence it ran down to the other members, that is, to all other faithful people, as the oil that fell on the beard of Aaron dropped from thence to the skirts of his garments. In CHRIST is the fulness of grace; from Whom distilleth all the grace, goodness, and comfort that we have.

Thou shalt prepare a table before me against them that trouble me:

Parasti in conspectu meo mensam: adversus eos qui tribulant me.

Matt. iv.

Thou hast anointed my head with oil,

Impinguasti in oleo caput meum:

Psalm xlv. 8

Psalm cxxxiii. 2

John i. 14

Coloss. i. 19

And my cup shall be full.

Through Holy Scripture, also, our cup is filled full to the brim of pure liquor; it causeth us, for joy of heavenly contemplation, to forget all the troubles and miseries of this world. The dregs of earthly pleasures and carnal affections remain not in this cup. For as Thy mercy hath gone before us, plentifully giving us abundance of Thy great grace, so we trust and doubt not but it will follow us all the days of our lives, keeping us that we fall not from faith, and from the good purposes and good mind wherein we are. Thou, LORD, must build our house, or else we labour in vain, if we think we can build it. Thou must found it upon faith, and that is thy gift. Thou must also send Thy grace afterward to establish our work, or else it will fail and fall; and when it is once erected, Thou must also

Calix meus inebrians quam preclarus est.

But thy loving kindness and mercy shall follow me all the days of my life:

Et misericordia Tua subsequeter me: omnibus diebus vitæ meæ.

Psalm cxxvii. 1.

keep it by the continual influence of Thy said grace, or else our keeping were but a yielding up thereof to our enemies. Thou must be our beginning and also our ending; and then shall we be sure to dwell in the house of the LORD for ever, that is, in the heavenly city of Jerusalem. For we know surely, that if our earthly mansion, wherein we now dwell, were dissolved: we have a building ordained of GOD, an habitation not made with man's hand, but eternal in heaven, where is perpetual joy, and beatitude without end.

And I will dwell in the house of the Lord for ever.

Et ut inhabitem in domo Domini: in longitudinem dierum.

2 Cor. v. 1.

PSALM XXXII.

——oOo——

¶ David, in the person of every penitent Christian, confesseth his offences, attributing to God his conversion, but nothing to his works or deservings.

BEATI, QUORUM.

AMONG all the beautiful flowers of virtue, that grow in the garden of man's soul, one of the most pleasant, most necessary, and most acceptable, is humility. Whose power was so great, that it drew the SON of GOD, the second Person in Divinity, from heaven, into the womb of the meek Virgin

Mary, whom of all others He chose to be His mother specially for her humility, wherewith she, among many other virtues, was singularly endowed. In this humbleness of estate CHRIST our Saviour, being Lord of all the world, walked all the days of His life, and therein ended, humbling Himself unto the vile death of the cross. The wise humility of Abigail pacified the fury of David, when he was minded to kill all the men of the house of her husband Nabal. The humble submission of wicked Ahab assuaged the wrath of GOD, and kept the plague of vengeance from his house all the days of his life. The great goodness of this virtue is made manifest by opening the heinousness of the vice contrary thereto, which is pride: for through it, the bright angels fell from heaven. Pride of the minds of Adam and Eve to be as gods, knowing both good and evil, caused them to break the commandments of GOD, and

1 Sam. xxv. 32, 33.

1 Kings xxi. 29

Gen. iii. 22, 23

therefore, were [they] cast out of Paradise. Pride caused the wicked people after the flood, to take in hand the building of the Tower of Babel, whose top should reach unto heaven, to get them thereby a perpetual name. Pride made Haman to invent a way to destroy the people of GOD, which at length turned to his own destruction. For the proud blasphemous words of Sennacherib King of Assyria against GOD, the Angel of the LORD slew, in one night, one hundred and eighty-five thousand of his host; and he shortly after, in his own country, was slain by two of his own sons. Pride caused Nebuchadnezzar to be cast by GOD from his kingdom, and to feed, like an ox, with grass in the fields the space of seven years, till he knew and confessed that all power cometh of the LORD. This vice is yet the destruction of many Christians at this day, who think they may do good of their own power;

Gen. xi. 4

Esther iii. 5, 6

2 Kings xix. 35.

Dan. iv. 30, 31

and when they shew any good works they glory of them, not giving thanks to Him that gave them the grace to work well. They consider not that by grace, through faith, the wicked sinner is made just: for all men were found in sin, and justified by grace, through faith, which both are the gifts of GOD freely given, and through them are all the works of man made good. The proud Pharisee made boast in his prayers of his good deeds and despised his poor neighbour, which caused his prayer not to be heard, when the poor Publican standing afar off, of humility durst not lift up his eyes to heaven, but heartily knocking his breast, said, LORD, be merciful to me, wretched sinner; which hearty confession of his sins was [the] cause of his justification. Wherefore, most gracious LORD, our heavenly Father, I (considering the power of humility and acknowledging of a man's offences with a penitent heart, to be of so great efficacy, I thy poor crea-

Rom. iii. 24. 25.

Luke xviii. 10

ture, unworthy to appear before Thy Mighty Majesty) do pour down, even here before Thee, my sack that is full with sins that I have committed even from my youth. They are great and many without number; nevertheless, trusting to Thine accustomed and natural property to be merciful to all sinners, that being sorry for the committing of their offences, with all their hearts call and turn to Thee, and knowing that thou didst send Thy loving SON not to call those that seem in their own conceits to be just, but to call those to repentance which confess themselves to be sinners, I therefore, LORD, willing, by the help of Thy grace, utterly to forsake sin, and to fulfil Thy holy will hereafter, desire Thee humbly of forgiveness, and to admit me among the number of those that are blessed, and their unrighteousness forgiven. I will not hide from Thee my sins,

Mark ii. 17

Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

Beati quorum remissæ sunt iniquitates: et quorum tecta sunt peccata.

neither yet excuse them; but I pray thee, LORD, to hide them in the bloody wounds of Thy SON CHRIST, where they shall be put in perpetual oblivion. For whoso covereth his own iniquity, Thou wilt discover it to all the world at the day of judgment to his shame. Thou wilt then have him stripped as naked as he was born; that is, his shame shall not be hid, but manifest to all men in that day. Wherefore, I will not hide my wound myself, to the intent that Thou, my good surgeon, mayest lay a plaister thereon to cover it, that the devil, mine enemy, shall never espy where it was. Blessed is the man unto whom Thou imputest no sin, and in whose spirit there is no guile. If I did feign myself to be sorrowful and were not, then were there guile in me. But from the bottom of my heart, LORD, I am sorry, and ask Thee forgiveness.

Ezek. xvi.

Hosea ii. 3.

Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

Beatus vir cui non imputavit Dominus peccatum: nec est in spiritu ejus dolus.

If I think I am just, having my conscience loaded with sins, then were there guile in me. But I know there dwelleth no goodness in me: for if ever there were any, it was Thine, and Thine handy-work and not mine. But sins I know I have had and have many, and they be mine own workmanship, not Thine. And while I held my tongue, not confessing them, my bones, that is my strength, consumed away through daily complaining. The powers of my soul waxed faint with my silence, which, with declaring my sins through penitence, are become strong and of force. I kept close the faults that I should have declared, or else I excused them; and my good deeds, which I should have kept close, those ever I published. The sins that I did, remain still with me; but the goodness whereof I boasted, that I lost and the reward for it. I am therein served as was

For while I held my tongue; my bones consumed away through my daily complaining.

Quoniam tacui, inveteraverunt ossa mea: dum clamarem tota die.

2 Kings xx 12, 13.

Hezekiah, the King of Judah, who shewed to the messengers of Berodach-baladan, son to the king of Babylon, all the riches of the gold, silver, jewels, and all that was in his treasury. Wherefore the Prophet Isaiah prophesied unto him, that the day should come, when all that was in his house, and all that his father had laid up in store, should be carried to Babylon: which was found true not long after, in the days of Zedekiah. In likewise, I did set my good deeds (which were my treasure) forth to the sale. Wherefore I lost them: and well worthy; for he that humbleth himself shall be exalted, and he that exalteth himself shall be brought low. But all is for the best to those that will consider Thy callings. For because Thy hand was so heavy upon me both day and night, scourging me with tribulations, my mois-

Luke xviii. 14.

For Thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

Quoniam die ac nocte gravata est super me manus Tua: conversus sum in erumna mea, dum configitur spina.

ture was like the drought in summer. Thy hand touched me, causing me to take sorrow and thought; nevertheless, I was thereby brought to know mine infirmities, and Thy mighty power. This weight of Thy hand was the cause of my humility; my conscience was pricked with the prick of remorse; it was never quiet, till I had acknowledged my sin and all mine iniquity to Thy Majesty. I said in my heart and mind, I will acknowledge mine offence, and accuse myself unto the LORD: and Thou incontinently forgavest me the wickedness of my sin. So soon as I was determined no longer to hide them, Thou, LORD, straightway forgavest me. Thine ear was in my heart before that my voice was in

Job xiii. 21.

I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord: and so Thou forgavest the wickedness of my sin.

Delictum meum cognitum Tibi feci: et injustitiam meam non abscondi.

Dixi, Confitebor adversum me injustitiam meam Domino: et Tu remisisti impietatem peccati mei.

my mouth. Thy mercy washed away my sin or ever my confession were in my mouth. The ten lepers were healed of their leprosy in the way as they were going to the priests for their judgment of the cure, as CHRIST commanded them to do. Thou art as ready to hear and forgive as we are to confess, so that we accuse ourselves, and not Thee; as Adam did, when he said, The woman whom thou gavest me to bear me company, she took me of the fruit, and I ate it. Some of us also accuse others, and boast ourselves, as the Pharisee did, and as all hypocrites do. They would disguise themselves, as Rebecca did her son Jacob, putting the skins of goats about his neck and his hands, to make him rough as was his brother Esau, to deceive therewith his father Isaac. But Thou, LORD, canst not be so deceived nor blinded. Thou wilt say, as Isaac said, The hands be the hands of Esau, but the voice is the voice of Jacob; that is, in

Luke xvii. 14.

Gen. iii. 12.

Luke xviii. 11.

Gen. xxvii. 16.

appearance thou art a penitent, but in deed thou art a hypocrite. Some others blame the devil as the causer of their sin; many their destiny; and some others say their complexions be such that they cannot forbear to commit certain sins. But I, LORD, leaving all such vain excuses, do say with Thy Prophet David, It is I, LORD, which have offended; it is I that have wrought this iniquity; it is I, LORD, not Thou, nor yet the devil, nor destiny: for they may only entice me, but they cannot enforce and compel me. Wherefore, I pray Thee, heal and cure my sick soul, for I have offended Thee; and I doubt not but Thou hast forgiven me the wickedness of my sin. I will, in my confession, give example to others to follow me: for it is necessary for every saint, or just man, to

2 Sam. xxiv. 17

Psalm xli. 4.

For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found: but in the great water-floods they shall not come nigh him

Pro hac orabit ad Te omnis sanctus: in tempore opportuno. Verumtamen in diluvio aquarum multarum: ad eum non approximabunt

pray daily for the remission of his sins, in due season, as I do; which, being once obtained, the great water-floods shall not come near him. All we are holden under the law of sin, and may say with Paul, "O wretch that I am! who shall deliver me from the body of sin and death?" It is Thou, LORD, that must do it, and wilt do it, if we call to Thee in due season; which is, while we are in this life. This is the acceptable time in which Thou wilt hear us, and the day of health in which Thou wilt help us. In this day we may work, but when the night cometh then may no man more work. After death is no time of praying; it is then too late, for Thou wilt not then hear our prayers. Seek the Lord (saith the Prophet Isaiah) while He may be found: and call upon Him, while He is near you. Thou art near, LORD, to all that in this life call upon Thee faithfully; and

Rom. vii. 24

2 Cor. vi. 2

John ix. 4.

Isaiah lv. 6

Psalm cxlv. 18

Thou keepest them from the rage of water-floods, that they come not near them. Being in this world, we are in the middle of waters of temptations and vices, and in the company of the proud and wicked people, in many tribulations. We see the vanities of this world, that are able to move men which are worldly; we suffer persecutions, which are able to bring some to desperation; but Thy grace keepeth us, that they come not nigh us. We behold the darts coming upon us, and are not wounded; we are in the water, and are not drowned. Their enticements we esteem not, and all through Thy might and power, Who art, and shall be, my refuge and defence in the trouble that is to come about me. Thy Son Christ is the strong Rock, in which all birds that build do rest out of all jeopardy. To this all sinners

Thou art a place to hide me in, Thou shalt preserve me from trouble:

Tu es refugium meum a pressura quæ circumdedit me:

Psa. lix. 16.

Matt. xi. 28.

may fly for succour and comfort, being weary: there have they refreshing, being laden; they may lay upon Him all their burdens of sin and be eased. This Rock the devil cannot undermine nor scale: no water of tribulation can drown those that dwell on this Rock; no wind of temptation can overthrow them. The devil and his wicked flock may well assault them, but he shall never have power to hurt them. Pharaoh, king of Egypt, with a great host, pursued the children of Israel that went out of Egypt, but he could not hurt them. Thou, LORD, wast their defence, and destroyedst all their adversaries. Even so art Thou our defence, our hope, and our comfort. Thou wilt compass us about with joyful deliverance. The house or tabernacle of our body is environed with enemies; but Thy providence will defend us, and deliver

Exod. xiv.

Thou shalt compass me about with songs of deliverance.

Exultatio mea, erue me a circumdantibus me.

Job xix. 12.

us out of all dangers. Thou wilt inform us and shew us the way wherein we shall go. This life is a pilgrimage, and a journey for us to travail in. The end of this way art Thou, LORD: Thou art the mark that we should shoot at. To this end, we ought to have all our respect; and till we come to the end of our journey, which art Thou, we must never rest, but still go forward merrily and lustily, in hope to have joy and rest when we come to our journey's end. To be able to perform our voyage, Thou givest us instructions: first to know the country wherein we do travel, and the manner thereof, with the dangers that we must pass in the journey; and that therein we cannot long have our abiding, although it were never so much to our contentation, but must needs proceed forth to another region. Then givest Thou us knowledge and instruction by faith, that if we pass

I will inform thee, and teach thee in the way wherein thou shalt go:

Intellectum tibi dabo, et instruam te in via hac qua gradieris:

well through this world, we shall have joy everlasting in another world; whereunto all wise and good people will covet, and so run their course here, that they may have one of the games for their running, which is the crown of righteousness and immortality. The love of this reward should give all men courage to endure pain and travail in their course. At the least, let the third instruction serve them: that is, the pains appointed for them that are slow in their course, and lie down in the middle of their way; either by desperation, saying "This instruction is too hard for us to learn;" or else, loving ease and pleasure, will choose to rest here wealthily for a season, though they suffer intolerable pains therefore in another world: contrary to the example given us by Thy blessed Son Christ, whose journey here was all painful, and at no time pleasant. And the same way took His Apostle Paul, saying that by many tribulations we must enter

Heb. xii. 2.

Acts xiv. 22.

the kingdom of heaven. These rules or instructions of our journey are very good, true, and perfect; but our infirmity is such, that we cannot have them still in our remembrance. The hand is set at a cross, where diversities of ways lie to divers towns, to shew which is the ready way to the most used town of most estimation or resort; but if the man peregrine, being in talk with his fellow, or having his mind earnestly set on other things, do pass by and see not his rule and his director, which is the hand, he anon erreth and goeth out of his right way. And why? Because the eye of his mind, or heart, is fixed on other things, not on his way's end. But Thou, LORD, willing to keep us in the right way, and not to swerve on the right hand nor on the left hand, beside these aforesaid instructions, hast Thine eyes of protection and mercy ever firmly fixed upon us, to the intent we should set the eyes of our minds

And I will guide thee with Mine eye.

Firmabo super te oculos Meos.

earnestly upon Thee. For if Thou shouldest turn away Thy face, and not look with Thy merciful countenance upon us, we should never be able to look upon Thee, or to turn unto Thee. This Thy gift of grace and of understanding, holdeth us ever within the bounds of reason, according to our first creation; when the wicked people, lacking this loving look, are become like horses and mules, that are unreasonable beasts, without understanding. They are proud, and take scorn to be ridden by Thee, and to be ruled by Thy holy laws; they are given to follow the sensual lusts of the flesh, without discretion or measure; they are hypocrites, shewing a godly appearance, and are within full of iniquity. But such stubborn, wild, and unruly beasts' mouths Thou must pluck in, LORD, with a bit and a bridle, if they will

Be ye not like to horse and mule, which have no understanding:

Nolite fieri sicut equus et mulus quibus non est intellectus.

Whose mouths must be held

In camo et fræno maxillas

with bit and bridle, lest they fall upon thee.

not obey Thee. The mouths that boasted their natural power

eorum constringe: qui non approximant ad te.

and their merits, and kept close their offences, must be broken with tribulation, adversity, and chastisements, to make them to know Thee, and to humble themselves. Put a ring on their noses, and a bridle in their mouths, as [Thou] didst ride that proud king of the Assyrians, that set up his bristles against Thee. Send among them many plagues to scourge them, to the intent by penitence they may return to Thee, leaving their wickedness, their presumption, and evil living. And make them to walk straight in the way of Thy commandments, as Thou didst of Thy grace, with Thy punishments and scourges, call me and pluck me from my ungodliness. Make

Isa. xxxvii. 29. 2 Kings xix. 28

Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Multa flagella peccatoris: sperantem autem in Domino misericordia circumdabit.

them gentle and meek to the rider, as the ass was that was brought to Thy meek SON CHRIST by His Apostles, and then will he ride on them to Jerusalem, the city of peace and joyful rest. They shall, by that means, know Thee, love Thee, and put their hopes wholly in Thee; and Thou that gavest them plagues to their correction, wilt also give them Thy mercy to their comfort and consolation. Be glad, therefore, all ye that are righteous, and rejoice in the LORD. Ye were before stiffnecked and proud; now are ye made just by His grace, not by your own merits. Rejoice, therefore, in Him, not in yourselves, nor in your acts. Be joyful, all ye that are true of heart, and put your wills to GOD'S will; being joyful in adversity and tribulation, as was the apostle Paul, and that

John xii. 14, 15.

Be glad, O ye righteous, and rejoice in the Lord:

Lætamini in Domino, et exultate justi:

And be joyful, all ye that are true of heart.

Et gloriamini omnes recti corde.

Rom. v. 3.

is a sign of a right heart. For to be joyful when all things have success to your mind is an easy thing to do, given to all worldly men; but the other is a declaration of a right heart. The will of GOD is just and right; the will of man is froward and crooked: wherefore, it must be directed by the right rule of GOD, so that we may say, when we sustain loss, or suffer any adversity, The LORD hath given, and the LORD hath taken away: blessed be His Name for ever. Amen.

Job i. 21.

PSALM XLIX.

—oOo—

¶ *This Psalm is set forth by the Prophet against those that overmuch love the world; exhorting all men to beware of the deceitfulness thereof, to provide wisely for themselves before their death, and to fear the last dreadful judgment.*

AUDITE HÆC, OMNES.

H E great, wise clerk, Jesus the son of Sirach, willing to instruct all men in wisdom, according to that he had heard and read in the books of the law and Prophets, which, no fail, proceeded from the LORD of wisdom inscrutable, as from the fountain and spring of all sapience, exhorteth us to remember the end whereunto all mankind, by the Eccles. vii. 36.

obligation of nature, must come; which, if we do, we shall never do amiss. We shall then have small pleasure in sin and wickedness; which rule, among men, is forgotten, or, at the least, little regarded. Wherefore, to put them again in remembrance thereof, I will lay before them the same lesson, taught also by the Prophet David, who warneth all that dwell in this world, both the high and the low, the good and the bad people, the rich and the poor, the one and the other, to take heed and apply the ears of their hearts to hear godly wisdom; and not to say every man within himself, "What

O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world; high and low, rich and poor: one with another. My mouth shall speak of wisdom: and my heart shall muse of understanding. I will incline mine ear to the parable: and shew my dark speech upon the harp. Wherefore should I fear in the days of wickedness?

Audite hæc omnes gentes: auribus percipite, qui habitatis orbem: Quique terrigenæ et filii hominum: simul in unum dives et pauper. Os meum loquetur sapientiam: et meditatio cordis mei prudentiam. Inclinabo in parabolam aurem meam: aperiam in psalterio propositionem meam. Cur timebo in die mala?

cause have I to be afraid of the spending of my time in this world to my pleasure? Or what need have I to fear the last day of judgment?" Yes, truly; we ought to be afraid of our works in the days of this present life; for the days be evil, not of themselves, but we may, if we work evil, make them evil to us. Wherefore, we should buy and redeem the time: that is to say, spend it in well working, that we may buy again that which, through our wickedness, was sold from us, and so to change the days from bad, making them good, and to our profit.

Eph. v. 16.

For if the wickedness of our heels compass us round about; if our works be wicked to the latter end of our lives, as the heel is the nethermost part and end of our body, we shall then by them be condemned at the latter day of judgment, which day shall be to us then an ill day, a bitter day, and a miserable

And when the wickedness of my heels compasseth me round about?

Iniquitas calcanei mei circumdabit me;

day. Because the serpent deceived Eve, and in her all her posterity, Thy sentence against him was, that the seed of her should tread upon his head; and this was fulfilled in Thy loving SON CHRIST, Who subdued him and his power. Thou saidst further, that the serpent should tread upon the heel of her posterity: and that, LORD, is daily seen in us. For our flesh, and the sensuality thereof, which should be governed by reason, as the lower part of the body ought to be governed by the head, is oft trodden on by the subtil serpent. It is inflamed to wrath; it is kindled with concupisence; it is holden down by avarice, and made foul with all other kinds of vices, until it be washed again with the water of thy grace. Yea, he that is most just had need to have his feet, that is, his fleshly concupiscence, washed therewith. In figure whereof, and to teach them also humility, Thy SON CHRIST washed the feet of His Apostles. And likewise He

Gen. iii. 15.

John xiii. 10.

must do with us, to the intent the nets and traps that the devil hath set in our heels, that is, in the flesh through concupiscence, might be overthrown and broken, and we not entangled with them at the latter day. Which day shall be terrible to those that put their trust in their goods, and boast themselves in the multitude of their riches. They are resembled to the fresh flower, that keepeth his pleasant colour and savour for a short space; but the heat of the sun maketh it to wither, his beauty to perish, and the flower to fall away. Even so is it of all such as put their confidence in their riches: they shall perish, together with their great abundance. Their goods may serve them here for their profit; but then can they serve them to no purpose. No man can, with money

There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

James i. 10. 11

Qui confidunt in virtute sua: et in multitudine divitiarum suarum gloriantur.

But no man may deliver his bro

Frater non redimit, redimet

ther: nor make agreement unto God for him; For it cost more to redeem their souls:

save his brother from death or from damnation; no, not the most holy and

homo: Non dabit Deo placationem suam. Et pretium redemptionis animæ suæ:

just man that liveth; nor make agreement with GOD, offering great gifts for the redemption of his soul. For neither death nor hell will be entreated for any gold. The wrath of GOD will not be assuaged that day with gifts. Whether can the soul of man be valued with money? The price of it is very great: only the death of Thy SON was the redemption thereof. Which price if it will not serve the wicked, for that they end in sin. He will not pay for them by dying again for their redemption, but shall leave them to be tormented for ever. Their bodies shall die the corporal death; but their souls shall live in continual fire and pain without end: being, at the general day of judgment,

Zeph. i. 18.

So that he must let that alone for ever; Yea, though he live long

Et laborabit in æternum, et vivet adhuc in finem.

united to the same bodies, and suffer ever after together. They shall then desire to die, and shall not find death. They shall have their part in the lake which burneth with fire and brimstone, which is the second death. Right sore and terrible is this pain, and can with no tongue be expressed. Mad, therefore, are all men, and marvellously blinded, that will more regard small pleasure here, than great pains there; or more esteem temporal joys for a season, than the heavenly joys that are ever permanent. But the worldly people are sore blinded in one thing. They see the wise man and the fool die one kind of temporal death; they perceive that all men have one entrance into life, and one going out in like manner. Wherefore they, judging all things carnally, consider not that [which] followeth, that is, after death: the one to go to glory, the other to pain. And none of them both shall carry their riches with them, but

Rev. ix. 6.

Rev. xxi. 8.

Wisd. vii. 6.

And leave their riches for other. leave it here to strangers; they know not to whom. Et relinquent alienis divitias suas.

Yea, although they leave them to their own children, that be wicked as their fathers were, they do leave them to strangers, for that they can nothing help their fathers therewith. For the parable of the man that was robbed and wounded in the way as he went from Jerusalem to Jericho, declareth plainly that none be our neighbours or friends but those that do us good; which, after the death of the wicked person, none can do to him, neither brother nor son, friend nor kinsman. Therefore all such men's goods are left to strangers. But the wise men do make friends therewith while they are in this present life, as the wicked servant did, that they may have friends to receive them into everlasting tabernacles when they are departed from hence. The little emmet hath learned to gather her food in har-

Luke x. 30

Luke xvi.

Prov. vi. 6, 7, 8

vest, that shall serve her in the winter; and men that have reason are so assotted, that they provide not here for that [which] shall serve them in winter, that is, in the last day of judgment. How fond are they that may, and yet will not, so lay it up here in the hands of Christ, the sure treasure-house, that is, in the hands of the poor, that they may be sure to find it again with great gain, when they are departed out of this world. They shall lay up in store temporal things, and receive again eternal. If they would be rich in good works, and ready to give and distribute, they should lay up in store for themselves a good foundation against the time to come, that they might obtain everlasting life. But the foolish sort of people are more desirous of honourable fame to remain to their succession, than to have heaven after this life. They make them costly, pleasant, and substantial tombs to be their houses, as

1 Tim. vi. 18, 19

And yet they think that their houses shall continue for

Et sepulchra eorum domus eorum in æternum

ever; and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

though they should dwell in them for ever; which are a memorial of them to their posterity; yea, their names

Tabernácula eórum in progénie, et progénie: vocavérunt nómina sua in terris.

and acts are engraved thereon with solemn epitaphs. Some have made cities and towns, and called them by their names, to augment their glory; as Absalom raised up a pillar to keep his name in remembrance, because he had no children, and called it after his own name, Absalom's pillar. By these means they acquire to them a fame, their souls burning continually in hell. Their names be written in the world, as becometh worldly people to have, but their names are clean put forth of the book of life. How can these men be well esteemed of the wise?

2 Sam. xviii. 18

Nevertheless man will not abide in honour seeing he may

Their honour cannot endure, but they are compared

Et homo in honore non commorabitur, assimilatus est ju

to brute beasts, and become like unto them. They were naturally made to the image of GOD, touching the soul and the qualities thereof; but now they have made themselves, by following carnality, to be like beasts; yea, the very vilest and cruelest beasts that are. As to swine, for filthy lying in sin; to asses, for their folly; to bears, for their cruelty; to foxes, for their craft and subtilty; to horses, for their inordinate desire of the pleasures of the flesh. O LORD, how unlike is this their fashion to Thy noble creation of man! How great foolishness is this way of theirs! And yet their posterity praise it with their mouth, and follow the steps in which they saw them walk. This way worldly men think to be right pleasant; but the end thereof leadeth unto

death. They shall lie in hell like sheep: death shall feed upon them; the wicked worm shall gnaw still on them, and not kill them. This is a cruel shepherd, that leadeth his flock from pain to pain, as the loving Shepherd leadeth his sheep from one pasture to another. First he swilleth them in waters colder than the snow water; then transporteth he them to heat intolerable: a meet shepherd for the wicked persons that had no mercy nor pity on others in this world. Death everlasting is their cruel guide; as to the faithful, Thy Son, That is very Life, is their merciful, loving, and good Shepherd, Which did suffer death for His flock's sake, to make them to triumph over the wicked, which now are here in great glory. And why? They are

here in the night: their works are hid, and appear not. But at the great judgment, when CHRIST, Which is their life, shall shew Himself, then shall the just also appear with Him in glory. Then shall it be clear daylight: all men's works shall appear as they be. The tree that in winter shewed [no] freshness, shall then receive sap from the Root, and appear beautiful: where[as] the flower and herb that was in sight pleasant for a while, shall wither away and fall. Then shall the strength of the wicked consume; hell shall be their dwelling. In this morning Thou wilt destroy all the ungodly of the land. In this morning we have a sure hope, that Thou wilt deliver our souls from the power of hell, and receive us to Thee, by Thy grace here in this world; and after, when Thou shalt

Col. iii. 4

Their beauty shall consume in the sepulchre out of their dwelling

Vastitum eorum veterasset, in inferno gloriorum

Psalm cxl

But God hath delivered my

Veruntamen Deus redimet

soul from the place of hell for he shall receive me

come to the last judgment, to take us to Thyself into glory, that where Thou art, there we may be with Thee. Neither do we malign at the ungodly, nor be afraid when they are made rich, and the glory of their houses increased.

animam meam de manu inferi cum acceperit me.

John xiv. 3

Be not thou afraid, though one be made rich, or if the glory of his house be increased

Ne timueris cum dives factus fuerit homo: et cum multiplicata fuerit gloria domus ejus

We know that it endureth but a small season, and vanisheth away as doth the smoke. They are persons whom Thou regardest not, and therefore Thou givest them things of small estimation. Abraham gave to the sons of his concubines gifts, and sent them away; but to Isaac he gave his possession, and all that he had. So, LORD, to the wicked Thou givest temporal things of no value; but for Thy faithful Thou reservest Thine everlasting and heavenly inheritance. This is a sure and a permanent reward: the other soon slippeth

Gen. xxv. 5, 6

away. Their time here is but short; yet when they die they shall carry nothing away with them, neither shall their pomp follow them.

For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

Quoniam cum interierit non sumet omnia: neque descendet cum eo gloria ejus.

Like as the smoke vanisheth away, so shalt Thou, LORD, drive them away; and like as the wax melteth before the fire, so shall the ungodly perish at Thy presence; and then shalt Thou change their honour into shame, to their confusion. While they lived, they were counted as happy men; and so long as they were in prosperity men spake good of them; but when they follow their father's generation, they shall never see light

Psalm lxviii. 2

Hosea iv. 7

For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers: and shall never see light

Etiam anima ejus in vita ipsius benedicetur: confitebitur Tibi cum bene feceris ei.

Introibit usque in progenies patrum suorum usque in aeternum non videbit lumen.

any more. They were the children of Cain, come of a wicked progeny. They have fulfilled the measure of their father's iniquity; their deeds were evil; they loved darkness better than light, for they wrought the works of darkness and not of light, wherefore they shall have everlasting darkness with torments; they shall [have] fire, but it shall give them no comfortable light. These pains are ordained for men, such as, when they were in honour, and had riches in abundance, considered not their estate; and for lack of knowledge they were led in captivity. They led a beastly life; wherefore they became like unto beasts, to their utter pain and perdition.

Matt. xxiii 32

John iii 19

Man being in honour hath no understanding but is compared unto the beasts that perish.

Homo, cum in honore esset non intellexit : assimulatus est jumentis et adæquatus est eis

Isa v 13

PSALM LI.

——oOo——

¶ *The Prophet David, being very sorry for the adultery which he had committed with Bath-sheba, and for the death of her husband Uriah, made this Psalm, in the person of the whole faithful congregation, and also in the person of every penitent sinner privately.*

MISERERE MEI, DEUS.

LORD Almighty, FATHER of mercy, and GOD of all comfort; Which in the treasure of Thine infinite mercy disposest all things, not only among us, Thy poor creatures, here on earth, which is bountifully replenished therewith, but also among Thy holy Angels and blessed spirits in heaven, who thereby are preserved and

2 Cor. i. 3.

Wisd. xv. 1

Psalm cxix. 91

Psalm cviii

established in grace: LORD, Whose natural property is to be merciful to all that love Thee, and in faith call upon Thee, insomuch that Thou saidst, by the mouth of Thy Prophet Isaiah, that the mountains shall remove, and the hills shall fall down, but Thy loving-kindness shall not move from those that trust in Thee: LORD, that of Thy mercy savedst Noah from the general flood; Abraham in his pilgrimage through Egypt, and through the land of Gerar; Lot from sinking among the sinful Sodomites; Joseph from the danger of his wicked lady and masters, and after from danger, when he was cast into prison; the Israelites from the bondage of Pharaoh and from many other dangers in their long journey; Daniel from the cruel lions; Jonah from drowning, being in the

Isaiah liv. 10.

Gen. vi.

Gen. xii.—xx.

Gen. xix.

Gen. xxxix. and xl.

Exod. xii. and xiv.

Daniel vi.

Jonah ii.

belly of the whale three days and three nights; the three young men from burning that were put into the flaming furnace; with many thousands more, whom, of Thy natural mercy, of Thy merciful custom, of Thine accustomable goodness and gentle promises thereof made, Thou hast heretofore, daily doest, and never wilt cease, to draw to Thee through grace: unto Thy high Majesty, I (most miserable and wretched sinner) call for mercy and grace. I do acknowledge myself grievously to have offended the eyes of Thy Deity so many ways, that I am not worthy to bear the name of a man, much less of a Christian man. Mine offences are huge, and the burden of them is great. Wherefore discharge me of them, LORD, according to Thy great mercy. For small offences Thy small mercy sufficeth, but my great sins require Thy great mercy. And as mine offences are

Have mercy upon me, O God, after Thy great goodness:

Miserere mei, Deus: secundum magnam misericordiam Tuam

According to the multitude of Thy mercies do away mine offences

many in number, so is there of Thy mercies a great multitude; yea, they cannot be numbered. But of one thing I am assured, that it lieth not in man's power so much to offend, as it is in Thy merciful power to forgive. My wounds cannot be so great and noisome, but Thy medicines are more precious and healthsome. Where-

Et secundum multitudinem miserationum Tuarum, dele iniquitatem meam.

Dan. ix. 10

Wash me throughly from my wickedness: and cleanse me from my sin.

fore wash me well, LORD, from my wickedness, and cleanse me from my sin. The Israelites durst not come in Thy sight, being once defiled with any uncleanness, till they were sanctified by washing their bodies and garments: yea, the priests among them also were washed and cleansed ere they came to Thy presence, for fear lest they should perish. How much more need then, have I to desire Thee, LORD,

Et multum lava me ab iniquitate mea: et a peccato meo munda me.

Exod. xix. 10. and 22.

to wash mine unclean soul, that the filthiness thereof appear no more! But as clothes that are very foul have need of much and often plunging in the water, and great rubbing, so hath my soul need of many dews of Thy grace, and many secret drawings to Thee with spiritual violence, or ever it can be made clean of the old spots that long have remained in it, by the old festered sores wherewith it is grievously corrupt. The leprosy of Naaman of Syria could not be cleansed till he had washed himself seven times in the river Jordan. How many waters shall I have need to be washed in, ere I be fair purged of mine uncleanness? But Thy mercy, LORD, is a fretting lye, and a scouring soap. Thy grace maketh a stony heart to be a fleshy heart; in a sturdy stomach it breedeth an humble spirit; of a fierce lion it maketh a meek lamb; as of Saul a persecutor, it made Paul an elect Apostle. Why then should I despair of

2 Kings v. 14

Ezek. xxxvi. 26

Acts ix.

Thy goodness, considering that Thy justice willeth me to trust in Thee? Thy promise is to have mercy on all those that are penitent for their offences, so that Thou wilt no more remember them. This promise no doubt shall stand fast and sure when both heaven and earth shall pass away. Wherefore I offer now unto Thy Majesty a heart contrite and sorry for the wickedness by it conceived, with a body subject to Thee with all humility and penitence for all the sins by it committed. I acknowledge my faults, and my sin is ever before me. I punish myself with contrition, because Thou shouldest give me grace and remission. I have it ever in remembrance, and set it up in my sight, because Thou shouldest forget it, and put it out of Thy sight. Against Thee only,

Ezek. xviii. 22.

Mark xiii. 31

For I acknowledge my faults and my sin is ever before me

Quoniam iniquitatem meam cognosco: et peccatum meum coram me est semper

Against Thee only have I sinned, and done this evil in Thy sight.

Tibi soli peccavi et malum coram Te feci.

against Thee have I sinned, and done evil in Thy sight, in Whose power it is to punish at Thy pleasure, and from Thee cannot mine offences be hid. But it is my sure hope that Thou wilt forgive me, for Thine honour's sake; that all the world may know Thee to be a most just Judge, in fulfilling that Thou hast promised to me and all penitent sinners, (that is, to forgive us and to put our sins clean out of Thy remembrance,) and in condemning all those that obstinately remain in their wickedness. Thus shalt Thou vanquish and stop the mouths of all such as speak evil of Thee, saying, Thou regardest not the promise that Thou hast made, but art a fierce and a cruel judge. Consider, LORD, I pray Thee, the frail

That Thou mightest be justified in Thy saying, and clear when Thou art judged.

Ut justificeris in sermonibus Tuis, et vincas cum judicaris

metal whereof I am made. Behold, I was born in wickedness, and in sin hath my mother conceived me. This sin is drawn from our first father Adam, whereby I am made prone and ready to do all evil, but feeble and weak to do any good: yea, I am drawn sometime to do that I would not do, and to leave undone that I would do. Such is the force of my natural concupiscence. But much greater, LORD, is the force of Thy natural property, which is to shew mercy when Thou art humbly required. Thine honour is more in saving through pity, than in condemning by justice. For what is man, that Thou shouldest shew Thy power against him? Hercules, being but a man, would have taken great scorn to wrestle with a child of twelve years old: much more dishonour were it to Thy mighty Majesty to put forth Thy strong arm against me, that am of no greater

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea

Rom. vii. 19

Job xiii. 25

force than a leaf that is carried away with every wind, and may well be compared to dry and withered stubble. Receive me therefore, Thy simple creature, into Thy favour. For before Thee I accuse myself, to the intent Thou shouldest excuse me. I shew forth my misery, because Thou shouldest shew forth Thy mercy, as Thou hast promised. And I mistrust not the performing thereof; for never yet wast Thou found untrue in Thy words, neither mayest Thou now begin at me to be untrue in Thy promises.

But lo, Thou requirest truth in the inward parts:

Psalm cxix. 138.
Psalm cxvii. 2.

Thou hast ever loved truth; Thou art verity itself; all Thy promises are faithful; and Thy verity endureth for ever. Thou didst promise to Abraham to multiply his seed as the stars of heaven, and the sand upon the sea-side; which promise at the last he enjoyed. Even so didst Thou promise Isaac and Jacob;

Ecce enim veritatem dilexisti:

Gen. xxii. 17.

Heb. vi. 14.

and hast ever been found true. Thou didst promise to Moses to deliver Israel by his hands from the bondage of the Egyptians; which Thou didst perform, and that in shewing Thy mighty power and many marvels, to Thy great honour. Thou didst promise Joshua to be with him, and to strengthen him, as Thou wast with Moses; and even so it came to pass, for he slew the inhabitants of Canaan, and divided Thy land to Thy people Israel. Thou madest promise to Gideon to deliver Israel out of the hands of the Midianites by his hands; which also was done. When Hezekiah was sick unto the death Thou didst promise him health, and to live yet fifteen years; and this didst Thou perform, for Thy Name's sake. Thou didst promise the return of Thy people Israel from the captivity of the Babylonians, by the mouth of Thy prophet Jere-

Exod. vi. 6.

Joshua i. 5

Judges vi. 14

2 Kings ii. 6.

Jer. xxv. 12

Dan. ix. 2.

miah; which, after the wickedness of the people was consumed, Thou broughtest to pass: with innumerable other Thy merciful promises made to Thine elect, which ever have been performed, because they were spoken and made by Thee, That canst not lie. Even so, LORD, keep Thy promise now with me, that am one of the poor sheep of Thy flock, which have long strayed away from Thee, yet now am returned to Thee with hearty repentance, which is of Thy gracious calling; and therefore I trust it is not begun by Thee in vain. Thou hast given me knowledge of Thy laws and commandments. Thou hast shewed me secret points of Thy wisdom, which Thou hast hid from worldly-wise men, and uttered them to babes, that is, to the simple, plain-meaning people. And all because of humility; for where that is, there is ever wis-

And shalt make me to understand wisdom secretly.

Incerta et occulta sapientiæ Tuæ, manifestasti mihi.

Matt. xi. 25.

Prov. xi. 2

dom. The secret mysteries hid in Thy Holy Scriptures, are now manifested through Thy blessed SON CHRIST and His Apostles. They have instructed me in the wisdom thereof, whereby I am fed with bread of life, and I have received the water of understanding for my drink. Wisdom hath cast out from her great floods, and watered the gardens of her young plants: she lighteneth all those, LORD, that put their trust in Thee. Of this flood drank Thine Apostle Paul, and uttered unto us Thy wisdom, which lay secret and hid, as Thou before didst open unto him by Thy HOLY SPIRIT, Which searcheth even the bottom of Thy secrets. Of these, LORD, I thank Thee I have tasted some part. I am by them taught to know mine own infirmity, and Thine excellent goodness; beseeching Thee, that the good work which is begun in me through Thy grace, may take sure root, and increase in me, so that the light which is now

Eccius. xv. 3.

Eccles. xxiv. 30, 31.

1 Cor. ii. 10

Luke xi. 35

kindled in me become no more darkness. Sprinkle me with hyssop, and I shall be clean. This herb groweth low, and betokeneth humility: it is also hot, and is a figure of charity. This herb was bound together, and dipped in the blood of a sparrow, or of some other clean bird, upon running water, and herewith the leper was besprinkled, in the old law, when he was clean; in token that our iniquities cannot be purged but by the virtue of Thy Son Christ's Passion, Whom, of Thy hot and fervent charity, Thou didst send down to suffer bitter death for our redemption. Wherefore, being purged with this hyssop, and washed with Thy grace, I shall become more white than is the snow.

Thou shalt purge me with hyssop, and I shall be clean.

Asperges me hyssopo, et mundabor:

Lev. xiv. 4, 5, 6

Thou shalt wash me, and I shall be whiter than snow.

Lavabis me, et super nivem dealbabor.

If Thou pour this clean water upon me I

shall be purged of all mine uncleanness. Though my sins be as red as scarlet, they shall be whiter than snow; though they be like purple, they shall become like white woollen. Then shall I hear words of joy and gladness, the words spoken to David by Thy Prophet Nathan; that is, that my sins are clean put away from me. I shall hear the words spoken by Thy SON to the man that was sick of the palsy, "Son, thy sins are forgiven thee." Then shall I also hear Thee speak sweet words inwardly in my soul, by Thy secret and gracious inspirations, whereby I shall be much comforted, and the bones that Thou hast broken shall rejoice. That is, the powers of my soul, which, through sin had

Ezek. xxxvi. 25

Isaiah i. 18.

Thou shalt make me hear of joy and gladness

Auditui meo dabis gaudium et letitiam:

[2 Sam. xii. 13.]

Mark ii. 5.

Job v. 12.

That the bones which Thou hast broken may rejoice.

Et exultabunt ossa, quæ confregisti.

before no power nor force to do any good thing, shall now recover their strength that was lost. The bones which were dry, receiving the quickening of the SPIRIT, shall live. [Ez. xxxvii. 5.] Wherefore turn Thy face away from my sins, and put away clean all my mis-

Turn Thy face from my sins: and put out all my misdeeds.

Averte faciem Tuam a peccatis meis: et omnes iniquitates meas dele.

deeds. Turn not away Thy face, good LORD, from me, but from my sins; and since I acknowledge them myself unto Thee, take Thou no knowledge of them Thyself. Thy Prophet Ezekiel saw in a vision, that in the building of the temple should be one Cherub, that should have two faces, the one should be the face of a man, the other the face of a lion. And this truly was a figure of the two faces, or of the two lookings of Thy GODHEAD. The one is the face of mercy, with which Thou graciously beholdest Thine elect. This face must Thou not hide from me, and other poor

Ezek. xli. 18, 19.

Psalm xliv. 24

poor sinners, lest Thou forget our misery and oppression. The other is Thy face of justice, wherewith Thou beholdest them that do evil, to destroy the remembrance of them out of the earth. This face, LORD, I pray Thee, turn from my sins, and of Thy mercy put away all mine iniquities, so that none of them remain in me. For if Thou be extreme to mark what is amiss, who can abide it? For what am I, wretch, being destitute of Thy grace, but all carnal, sold under sin, and a bondman to sin? Every man destitute of Thy grace shall be trapped in the snares of his own sins; his heart shall be hardened, as was the heart of Pharaoh; he shall hear indeed, and not understand; he shall see plainly, and not perceive; his ears shall be stopped, and his eyes shut, that he shall not see nor hear, neither yet with his heart understand, for to convert and be healed.

Psalm xxxiv. 16

Psalm cxxx. 3

Rom. vii. 14

Exod. ix. 12

Isaiah vi. 9, 10

His heart shall be as hard as any stone; it shall leave the love of Thee, and love Thy creatures. Such an hard heart, LORD, have I long had in me, which cannot be mollified by my natural power, but by the operation and drawing of Thee and Thy grace. Wherefore I heartily pray Thee, LORD, to remove from me this stony heart, and make in me a new heart; a fleshy heart, that shall be soft, meek, and flexible; an heart to know that Thou art the LORD, without whose grace I can do no goodness, neither can my wavering heart return unto Thee. Thy grace it is that must revive a right spirit in me. Mine own spirit is crooked through sin, and it is all inclined to worldly things. Make it therefore to be upright, and to aspire so to heavenly things, that neither

John vi. 44

Make me a clean heart, O God.

Cor mundum crea in me Deus:

Jer. xxiv. 7.

And renew a right spirit within me.

Spiritum rectum innova in visceribus meis.

adversity, neither worldly pleasure or abundance may pluck it downward. Cast me not, LORD, away from Thy face, and take not Thine HOLY SPIRIT from me. Cast my sins away behind Thee; but cast not me from Thy merciful countenance, as Thou didst cast wicked Cain for slaying his brother Abel. Neither cast me out of Thy favour, as Thou didst cast king Saul for his disobedience. For if I lose Thy gracious presence, I am then sure Thou wilt also take from me Thy HOLY SPIRIT, as Thou didst from Saul: It went into David, and instead thereof the wicked spirit entered into Saul, and still tormented him during his life. O how gracious and sweet is Thy SPIRIT in all things! It passeth the sweetness of honey; it leadeth those that love Thee into the land

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

Ne projicias me a facie Tua: et Spiritum Sanctum Tuum ne auferas a me.

Gen. iv. 14.

[1 Sam. xv. 23.]

[1 Sam. xvi. 13, 14.]

Wisd. xii. 1.

Ecclus. xxiv. 20.

Psalm cxlii. 10.

of righteousness. With this Thy SPIRIT were Thine Apostles replenished, Which gave them strength to suffer patiently all opprobries and wrongs for Thy sake. This Thy HOLY SPIRIT I desire may remain still with me, to teach me all verities, to confirm me in goodness, to make intercession for me unto Thee in all my necessities and infirmities. Give me, therefore, again the comfort of Thy help, and establish me with Thy principal SPIRIT. Because of my sin, I lose the helping comfort of Thy grace. Thy SPIRIT also went from me, which was no small loss; for in comparison thereof, all losses of worldly things are to be accounted as nothing. I lost all goodness, and received all evils. Light and darkness may not at one time be in one subject; no more may grace and sin, GOD and the devil, dwell together.

John xvi. 13
Rom. viii 26

O give me the comfort of Thy help again: and stablish me with Thy free Spirit.

Redde mihi lætitiam salutaris Tui: et Spiritu principali confirma me

Wherefore, the consideration of my great loss causeth the greatness of my sorrow. I never delighted so much in the committing of mine iniquities, as I am now sorry and ashamed of them. Behold, therefore, merciful LORD, the inward contrition of my heart, and restore to me, of Thy great goodness, that which I have lost through my great wickedness; and for that the powers of my soul are weak and feeble, and mine enemies strong, fierce, and cruel, I most humbly beseech Thee to confirm me in grace through the power of Thy principal HOLY SPIRIT. Let Him no more have cause to depart from me; but make me an holy temple for Him to dwell in continually.

Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

Then shall I steadfastly teach unto the wicked the way whereby they may come unto Thee.

Docebo iniquos vias Tuas: et impii ad Te convertentur.

I will put myself to all sinners as an example to cause them to return unto Thee by humble

penitence. I will not cease to declare Thy justice, to put them in fear of Thy judgment; and then the abundant treasure of Thy mercy, to pluck them from desperation. I will teach them Thy ways, that is, Thy precepts and none other, man's traditions; I will ever put them in remembrance of Thy laws. This shall I be able to do, being confirmed by Thy HOLY SPIRIT. Moses was afraid to go on Thy message to king Pharaoh, till Thou promisedst him to be with him; after which he left doubting, and accomplished Thy commandments. The seventy elders of the host, whom Moses chose out to bear with him the burden of the people, were nothing able to govern their subjects, till Thou hadst poured part of Thy SPIRIT upon them, Which before was in Moses; and then they prophesied, and ruled the people in truth and justice. Peter, the Apostle of Thy SON CHRIST, was afraid at the voice of a woman,

Exod. iii. 11, 12.

Num. xi. 25.

Luke xxii. 56, 57

and denied Him; he was ever ready to forsake Him, till he was endowed with this Thy noble Spirit. Yea, the whole company of Thy Son's Apostles were commanded to abide in Jerusalem after His resurrection until they were fulfilled with Thy Holy Spirit from above; after Whose coming, the Word prospered in their mouths wheresoever they preached it, and they were after sufficient witnesses of Thy Son's resurrection and ascension. A wise sentence shall not be allowed, being spoken by the mouth of a fool; no more shall Thy laws be regarded, being declared by me, being so grievous a sinner. Wherefore, send Thy noble Spirit to lighten me with Thy grace. And deliver me from the guiltiness of blood, O God, That art the God of my health; I mean, deliver me from a multitude of sins by

Acts i. 4. 5.

Eccius. xx. 20.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health:

Libera me de sanguinibus Deus, Deus salutis meæ:

me committed through concupiscences, engendered of the corruption of my flesh and blood. This corruption is in me of my corrupt nature; for who can make it clean that cometh of an unclean thing? How can man be clean that is born of a woman? The child of a day old is unclean. The flesh and the blood bring forth works of corruption, and cannot enjoy the kingdom of GOD; for corruption cannot inherit incorruption. Therefore, LORD, from this blood[-guiltiness], I beseech Thee, deliver me; pour forth Thy grace upon my corrupt nature, and I shall be purged from all my wickedness. I am dead in sin; quicken me and give me life again, since Thou art GOD the Author of life and health and none can do it but Thou, that my tongue may praise Thy righteousness; in that Thou shewest mercy to me, being a sinner, giving me grace

Job xiv. 4.

Job xxv 4.

1 Cor. xv. 50

And my tongue shall sing of Thy righteousness

Laudabit lingua mea justitiam Tuam.

to be penitent for my sins, and making me just that now am unjust; wherein Thou art found true in performing Thy promise thereof made, which is to hear all that ask forgiveness of Thee in faith.

But before my tongue may praise this Thy righteousness, Thou must open my lips, or else cannot my mouth shew forth Thy praise; for sin hath stopped my mouth, and praise is unseemly in the mouth of the ungodly. Yea, Thou wouldest say unto me, Why dost thou preach My laws, and take My covenant in thy mouth? Open, therefore, O GOD, my lips, as Thou didst the lips of Moses, when Thou sentest him to king Pharaoh. Thy Prophet Isaiah also had unclean lips, till one of the Seraphims, with a pair of tongs, took a hot coal from the altar, and touched his mouth therewith, where-

Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise.

Domine, labia mea aperies: et os meum annunciabit laudem Tuam.

Ecclus. xv. 9.

Psalm l. 16.

Exod. iv 12.

Isa. vi 6, 7

by his unrighteousness was taken away. Of such fashion, LORD, touch my mouth, that I may be worthy to set forth Thy praise. To offer to Thee sacrifice or burnt-offerings it were in vain; for I know Thou hast no pleasure in them. They were but figures of the sacrifice of Thy blessed SON to come for our redemption, and the purging of our sins. The shadow of a thing doth cease when the thing itself is once come: the promises cease and are gone when the thing is come which is promised. To offer to Thee gold or treasure it needeth not, since Thou art most rich Thyself, LORD of all the world, whose contents are at Thy commandment. Yet will I not come void and empty into Thy presence. I will offer unto Thee my troubled spirit for mine offences, mine heart contrite

For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

The sacrifice of God is a troubled spirit: a broken and con-

Sacrificium Deo, spiritus contribulatus: cor contritum et

trite heart, O God, shalt Thou not despise.

and broken for my sins; and this sacrifice, I know, Thou

humiliatum Deus non despicies.

wilt not despise. To this sacrifice Thy Prophet Isaiah also telleth me that Thou wilt look, above all other that I can give Thee. And for that there should nothing be left behind, I do, according to the mind of Thine Apostle Paul, offer unto Thee both my body and also my soul, as a quick and holy sacrifice. This sacrifice offered Hezekiah, and recovered health, and had Thy favour. The same offered Mary Magdalene, the thief on the cross hanging, with innumerable other, and were received into Thy favour; and I (through Thy grace being penitent) claim no less mercy to be shewed unto me. And not only unto me, but I desire Thee also to

Isa. lxvi. 2.

Rom. xii. 1.

2 Kings xx. 3

Be favourable and gracious unto Sion

be favourable and gracious unto Sion; that is, to Thy

Benigne fac Domine in bona voluntate tua Sion:

whole Christian and faithful Congregation, which only dependeth on the goodness of Thee, and nothing on their power or merits. Upon the walls of this Thy castle Thou, LORD, must set watchmen continually. Thy holy Angels must have the keeping thereof, or else are not the inhabitants able to defend themselves from their crafty and mighty enemies. Thou knowest, Lord, how weak and of small force mankind hath been ever since the fall of Adam. We more delight in the building of Jericho, than we do to defend the fortress of Sion: I mean, we more regard the pleasure of this world and the temporal commodities thereof, than we do to make us strong against our spiritual enemies, and to become Thy well-beloved children and servants. So weak we are, so frail and unable of ourselves to do that good is, and so prone to do that is forbidden us. Help us therefore merciful GOD, with Thy noble grace, whereby we shall so remain here

Isa. lxii. 6

1 Kings xvi. 33, 34.

in the building of Sion, beholding Thee by faithful hope in this present life, that we shall, through Thy mercy, be hewed, squared, and made meet stones for the building of Thy heavenly city of Jerusalem; whose walls are erected and made of the lively stones of Thy faithful Church here militant, which Thy grace hath chosen and prepared among us Thy earthly congregation, for the receiving of that Thy heavenly edifice, where Thine elect shall offer unto Thee incessantly such burnt-offerings as are acceptable unto Thee; which is the sacrifice of praise and thanksgiving unto Thy Majesty continually. This is the sacrifice of justice, which all Thy reasonable creatures of duty owe to yield unto Thee. This is the oblation of the bul-

Build Thou the walls of Jerusalem.

Ut ædificentur mura Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations:

Tunc delectaberis sacrificiis justitiæ, oblationibus et holocaustis:

Hosea xiv. 2

locks of our lips; that is, the fruit of our lips, whereof the Prophet Hosea speaketh, that we shall yield unto Thee, by confessing the praises of Thy Name, which shall be to Thee much more acceptable than any sacrifice of fat bullocks was in the old time. Grant us, therefore, LORD, of Thy grace, to be of the number of Thine elect, which shall present this worthy sacrifice as a precious incense of sweet savour upon Thine altar, which is CHRIST our High Priest and Mediator, unto Thine Highness in that glorious habitation, world without end.

Then shall they offer young bullocks upon Thine altar.

Tunc imponent super altare Tuum vitulos.

Psalm cxli. 2.

PSALM LXXIII.

—oOo—

¶ *In this Psalm the Prophet warneth all men not to regard the prosperity of the wicked, and the small pleasure of the just men in this world. He sheweth the first to have a short time in his prosperity, the other's reward to be eternal.*

QUAM BONUS ISRAEL DEUS !

GOD Eternal, the Giver of all felicity, Whose love is like the evening and morning rain upon the earth; Whose mercies cannot be numbered; Whose wisdom and Divine providence is such, that it reacheth from one end to another,

Hosea vi. 3.

Wisd. viii. 1.

mightily and lovingly doth order all things, although, through ignorance, we cannot know the causes of Thy said order: yea, to such as be weak, Thy godly determinations seem also unreasonable and unjust; as the bright sun to sore eyes seemeth noisome and unpleasant, where to clear and whole eyes the light thereof is comfortable; Thy goodness, LORD, to all mankind is so manifest, that no reasonable creature can say but that he hath tasted thereof; for what good thing hath man that he hath not received of Thee? Thou art good, I say, to all men, but specially to Israel.

1 Cor. iv. 7.

Truly God is loving unto Israel:

Quam bonus Israel Deus.

This people hast Thou chosen for Thy peculiar flock. In Jewry only wast Thou known to be the living GOD, and in Israel great was Thy Name. But what is this Israel now, since the Jews have forsaken Thee and Thou art converted to the Gentiles? Israel verily, by interpretation, is the seer or

Psalm lxxvi. 1.

beholder of GOD. This none can do unless he have a clean and pure heart, void of malice and sin. So that, in conclusion, Thou art good by Thy principal chief goodness to them that have an upright conscience, a straight heart, a mind not bowing down to carnal and temporal things, but aspiring to heavenly and eternal things. Now, all that profess the name and religion of Thy SON CHRIST, are come in place of the Jews; yet be they not all Israelites. Only those that have a pure heart are Israelites; for they shall see GOD as He is. The other for their wickedness are abject, as were the Jews for their incredulity. All are not the seed of Abraham that descended carnally of him; but in Isaac only was called his seed by promission.

Matt. v. 8.

Even unto such as are of a clean heart

His, qui recto sunt corde!

Rom. ix. 7, 8.

But there is one thing, LORD, that causeth me, and other such weak persons as I am, to doubt

and muse much of: Thou being One GOD, and a just GOD, in Whose doings no iniquity or injustice can be found, that such as are wicked and most miserable sinners are most esteemed in this world. They have treasure at will, and pleasure beyond all measure. All things prosper here with them, when we see Thy faithful and elect people wrapped in all kinds of misery, accounted as fools, vile and abject; yea, Thou puttest them to tribulation, persecution, and in opprobry to all other. This being plain before our eyes, causeth our feet and treadings almost to slip. The feet of the mind are the thoughts and imaginations, by which it is carried from place to place. These thoughts and judgments had almost erred, seeing the prosperity of the wicked. Our treadings were unsteadfast, after the sort of them that go upon the slippy ice; our affec-

2 Chron. xix. 7.

Nevertheless, my feet were almost gone: my treadings had well nigh slipt.

Mei autem pene moti sunt pedes: pene effusi sunt gressus mei.

tions are much inclined to riches, pleasure, ease, and other vanities. Yea, we judge not well of Thy Godly providence: we fear lest Thou That dwellest in heaven takest no care of those that love Thee; but that all is governed by unsteadfast fortune, or that the clouds will not suffer Thee to look so low as the earth. On this manner are our feet, that is, our judgments wavering. We stand in doubt whether it be best to follow their ways or not, seeing them continue in such prosperity that all things are safe and quiet about them. They live a long life in pleasure, never thinking of death. And if they chance to be sick, or to be plagued any way, their affliction endureth no while. They are soon cured; all the help that may be done by man is found out

Job xxii. 13, 14.

And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

Quia zelavi super iniquos: pacem peccatorum videns.

For they are in no peril of death: but are lusty and strong.

Non est respectus mortis eorum: et firmamentum in plaga eorum.

for them; their riches cause all men to run for the curing of them. Neither do they travail like other, but live pleasantly in all wealth and ease, not feeling the griefs and displeasures which the most sort of men are subject unto: which causeth them to be puffed up in pride and overwhelmed with iniquity. They are odious to GOD, and grievous to their neighbours. Their wickedness is multiplied; it covereth them as a cloak. The web of this careful garment was begun by Adam, since whose time every man hath put to his hand to make it up. These men have finished it, and put it on their back; it hath wholly covered them, no part excepted, as close as their bodies are covered with their skins. They breed

They come in no misfortune like other folk: neither are they plagued like other men.

In labore hominum non sunt: et cum hominibus non flagellabuntur;

And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

Ideo tenuit eos superbia: operti sunt iniquitate et impietate sua.

cockatrice's eggs, and weave the spider's web: that is, they work mischief, and imagine vain and trifling things. Whoso eateth the cockatrice's egg dieth, and of the spider's web no man can make him a garment to wear at the great wedding; in which no man is allowed but he put on him the garment of health, and the mantle of righteousness. The garment that the sinners have made them will not hide them at the dreadful day of judgment; but they shall be found naked, and all men shall see their filthiness. Their eyes swell for fatness; they have even what they lust. What is this fatness? The abundance of riches and long prosperity, which maketh men so wanton that they kick and winch at the rider; they both forget Thee and despise

Isa. lix. 5.

Matt. xxii. 12.

Isa. lxi. 10.

Rev. xvi. 15.

Their eyes swell with fatness: and they do even what they lust.

Processerunt a pinguedine oculi eorum: transierunt in affectum cordis

Hosea xiii. 6

Thee. The children of Israel received of Thee many great benefits, and anon became so fat that they kicked at Thee. When they were fat and smooth, they let Thee go that made them, and despised the Rock that saved them. Such is the power of abundance, that it maketh the possessors thereof to arise against GOD in pride, and against their neighbours by cruelty and violence. The poor man ofttimes offendeth, driven thereto by poverty; as to steal to satisfy his present necessity. This offence cometh of leanness, and is more tolerable than the harms or wrongs done by those that are fat through their covetise. Yea, when they have done wickedly they are not ashamed thereof, but make boast thereof. They also speak proud and pre-

Deut. xxxii. 15.

They corrupt other, and speak of wicked blasphemy: their talking is against the Most High.

Cogitaverunt et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

For they stretch forth their mouth unto the heaven:

Posuerunt in cœlum os suum.

sumptuous words against Thy GODHEAD, stretching forth their mouth unto heaven, as did the proud king Nebuchadnezzar, commanding to have his image honoured as GOD. The power of such men is sore dread. Their tongue, that is, their commandments go through all the world. Therefore we that are poor, weak, and wavering, and yet love Thee and believe in Thee, seeing the great wealth of these blasphemous and wicked people; we, I say, have earnestly given our studies to know the cause of Thy liberal gifts in this world to such as they be. We have spent many days, only about the searching of Thy meaning, in that Thou sufferest the wicked to live their full age in such pleasant wealth.

Dan. iii. 4, 5.

And their tongue goeth through the world.

Lingua eorum deambulavit terram.

Therefore fall the people unto them: and thereout suck they no small advantage.

Ideo convertentur populus meus huc: et dies pleni invenientur in eis.

Tush, say they, how should

Et dixerunt; Quomodo scit

God perceive it : is there knowledge in the Most High ?

Sometime we doubt whether Thou dost know and perceive

Deus : et si est scientia in Excelso ?

their wickedness ; and if Thou do know it, then we marvel wherefore Thou dost suffer them so long to continue.

Lo, these are the ungodly, these prosper in the world, and these have riches in possession

Wherefore have they riches and all pleasures that they can devise in this

Ecce isti impii et abundantes in sæculo : multiplicaverunt divitias.

world, while we endure much trouble, pain, and misery ? In vain do we travail to cleanse our hearts from all evil and idle thoughts, and

And I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

Et dixi ; Sine causa justificavi cor meum : et lavi inter innocentes manus meas .

to wash our hands in innocency from all wicked works. As long as I do serve Thee, I can feel no such pleasant reward. I live well, and lack : they live naughtily, and have abundance. I do the best I can to keep Thy commandments, and

All the day long

am punished daily,

Et fui flagella-

have I been punished: and chastened every morning.

and chastened every morning. If I once err, incontinent I

tus tota die: et increpatio mea in matutinis.

am punished. Whereupon I was in mind to

Yea, and I had almost said even as they: but lo, then I should have condemned the generation of Thy children.

have said even as they said; but lo, then had I condemned the generation of Thy children. Then had I despised the way in which Thine elect have heretofore walked; for so said not Abel, Noah nor Abraham, Isaac nor Jacob, nor any of Thy Prophets. Tobiah and Job spake in the trouble of their spirits, and praised Thy chastisement. David was troubled, and called upon Thee, and was heard. Paul also saith We must enter into Thy kingdom by many tribulations; not with ease, pleasure, and abundance. They said also that Thou beholdest every man's deeds, and thereafter dost

Si dicebam; Narrabo sic: ecce generationem filiorum tuorum reprobavi.

Job vii. 11.

Psa. xviii. 5. 6.

Acts xiv. 22

justly reward every man. Then thought I to have knowledge of this doubtful case by mine own reason; but it was too hard for me; my wit could not comprehend it, until I went into Thy sanctuary of Holy Scripture, and therein considered the end of these men. In this Thy Holy Scripture dost Thou speak and declare hidden mysteries. It is Thy very Word whatsoever is therein written, and therefore is it holy. In this I then searched deeply; and I found that all good deeds shall be rewarded, and that all evil deeds shall be punished. I found also that many times tyrants, and the persecutors of Thine elect, although they have prosperity here for a season, yet at the last they are punished in this world, and make

Then thought I to understand this: but it was too hard for me,

Existimabam ut cognoscerem hoc: labor est ante me,

Until I went into the sanctuary of God: then understood I the end of these men;

Donec intrem in sanctuarium Dei: et intelligam novissima eorum;

Rev. xx. 12.

Psa. xxviii. 4, 5.

a miserable end. As it was proved by Pharaoh, king of Egypt, that scourged the people of Israel; by Ahab, king of Israel; by Haman, Holofernes, Alcimus, Antiochus, and Herod. And this dost Thou to shew Thy power, for Thine honour, to the fear of the wicked, and comfort of Thine elect. I found also that Thou reservest for Thine elect everlasting rewards for the short pain that they take here in Thy service, and therefore dost Thou not reward them here with light rewards of transitory things; but Thou rewardest the wicked, of Thy great liberality, with prosperity here and other light transitory pleasures, which endure with them but a small season, and then Thou punishest them for their wickedness with pain everlasting. Thus in Scripture I behold, as it were in a mirror or glass, Thy great justice and infinite goodness, Which to Thy faithful lovers and friends wilt not turn their long and

Exod. xiv. 28.
1 Kings xxii. 37, 38.
Esther vii. 10.
Judith xiii. 8.
1 Mac. ix. 55, 56.
2 Mac. ix. 28.
Acts x. 23.

Isaiah lxv. 12.

everlasting reward into a temporal and short reward; neither from Thine enemies wilt Thou withdraw those temporal rewards, which worthily have lost their eternal heavenly rewards.

Namely, how Thou dost set them in slippery places: and castest them down, and destroyest them.

Thou settest these fat sinners in a slippery place, that Thou mayest cast them down headlong and destroy them.

Verumtamen in lubrico posuisti eos: dejecisti eos ad interitum.

The higher a man buildeth a tower, when the same through decay falleth, the greater and more terrible is the fall thereof. Even so, the higher a man climbeth, the sorer is his fall. Yea, many times they are scarcely clomben to the height of their honour, but anon their fall is shewed; not unlike to the smoke of a chimney, which ascendeth high, and then suddenly vanisheth away.

Oh, how suddenly do they consume: perish, and come to a fearful end!

It is a wonder to see how suddenly they consume, perish, and come to

Quomodo vastati sunt, subito defecerunt: consumpti sunt quasi non sint!

a fearful end. When they shall say "Peace is, and no danger," then cometh on them sudden destruction, as the travailing of a woman with child, and they shall not escape. Luke Thine Evangelist putteth to this purpose a parable of a rich man that had gathered together great abundance of goods, and then said to his soul: "O my soul, thou hast much goods laid up in store for many years; take thine ease, eat, drink, and be merry." But Thou, LORD, saidst unto him: "O thou fool, this night will the wicked spirits fetch away thy soul from thee; then whose shall those things be which thou hast so painfully provided, and so carefully kept?" O LORD, what man that hath wit would not be afraid to have the use of Thy goods here; being bound to render account both for the getting, keeping, and bestowing of them; considering the small time he hath pleasure in the keeping of them, and how suddenly he shall leave them? The possessors of them are likened to one which

[1 Thess. v. 3

[Luke xii. 16.]

dreameth that he is lift up in great honour, in riches, in his prince's favour, and enjoyeth all kinds of pleasures; but when he awaketh, he findeth no part of his dream true. The vanity of his dream came of his idle phantasy. It was pleasure for a while, but after he is sorry for his feigned loss. In like manner, when the rich man dieth, he perceiveth he was not rich indeed, but, as it were, in a dream: he is never the richer for all that he was ruler of. When the hungry man dreameth that he hath plenty of meat and that he is eating his full, and then awaketh, finding no food, he is faint and his soul impatient. So is it of the rich man: after death he hath nothing; he came naked into this world, so shall he depart out of it again. Nothing is his of all that he had, but that which he bestowed charitably, which lyeth in store for

Yea, even like as a dream when one awaketh:

Quasi somnium evigilantis:

Isa. xxix. 8.

Job i. 21.

Luke xii. 33. 1 Tim. vi. 18, 19.

him in heaven. The rest is vanished away from him. The glory thereof was but a shadow of glory, not glory itself; it was the image of a thing, not the thing itself. Thus their image of felicity, that is, all their pomp, pride, and false prosperity shalt Thou bring to nought, and banish them out of Thy city, with those that took pleasure in them here. They shall not enter with their glory into Thy heavenly city of Jerusalem. And good cause why; for in their earthly cities and mansions they nothing regarded Thine image; they considered not the necessity of the poor. For this cause rightfully Thou shalt shut them, with their image of prosperity, out of Thine eternal mansion.

So shalt Thou make their image to vanish out of the city.

Domine, in civitati Tua imaginem ipsorum ad nihilum rediges.

Thus have I shewed before Thy Majesty, how through their prosperity I was almost drawn to follow their ways; my heart being sore

Thus my heart was grieved:

Contractum est cor meum, et

and it went even through my reins.

So foolish was I, and ignorant: even as it were a beast before Thee.

Nevertheless, I am alway by Thee: for Thou hast holden me by my right hand.

moved, and my reins pierced with the delectation thereof; so foolish I was and ignorant, and as it were a beast before Thee. Nevertheless, though I passed the bounds of

renes mei mutati sunt: et ego insipiens et nescius quasi jumentum factus sum apud Te.

Et eram semper Tecum: et tenebis manum dexteram meam.

reason in considering Thy power and Divine providence, yet I thank Thee, LORD, I went not from Thee, but did cleave still to Thee by faith. Though I slipped and almost fell from Thee, yet I did not forsake Thee; and Thou full mercifully, knowing my good will toward Thee, didst hold me up by my right hand, as Thou didst Peter when he was in jeopardy of drowning. Thy goodness brought me to the knowledge of mine infirmity; Thy grace called me from mine error into the right way. Thou tookest me by the right hand, and didst save me, as Thy

Isa. xlii. 6

holy Angels took Lot and his wife by the hands, and led them out of the sinful city of Sodom that perished. And as the loving mother leadeth her young child by the hand to cause him to keep the most fair and easy way and to save him from falling, Thou didst lead me with Thy counsel, preserving my weakness in this present journey of my life. Wherefore my trust is, Thou wilt not leave me, but wilt receive me into glory. Thy favour did guide me; Thy grace did direct all my doings, by which I am all that I am. It was not I nor mine act, but Thy grace that was with me, which held me still through faith. Wherefore my trust is that Thou wilt not leave me, but that Thou wilt after this life bring me into glory, where is all joy, pleasure, rest, quietness, and all things that may be desired. What wretched fool, therefore, was

Gen. xix. 16.

Thou shalt guide me with Thy counsel: and after that receive me with glory.

In consilium Tuum educes me: et preterea in gloria suscipies me.

1 Cor. xv. 10.

Whom have I in heaven but Thee: and there is none upon earth that I desire in comparison of Thee.

I to desire of Thee temporal, frail, vain, and deceitful prosperity and pleasure; knowing by faith

Quid enim mihi est in cœlo: et a Te quid volui super terram?

that Thou hast prepared for me, and for all that faithfully love Thee, such rewards as never eye hath seen, ear hath heard, nor heart can imagine. But what is this that is so precious a gift ordained for me? Forsooth, even Thou Thyself, LORD, and the fruition of Thy perfect GODHEAD; wherein is included all the joy that may be devised, a treasure that is immortal, it endureth pleasant for ever. Shall I then be so mad and so beastly to desire of Thee, most merciful GOD, worldly honour, pleasure, ease or riches temporal more than is requisite for the necessities of this present life? Should I desire of Thee That lovest me those gifts wherewith Thou rewardest Thine enemies? The most wicked upon earth have these temporal trifles of Thy great liberality

1 Cor. ii. 9.

and goodness; but there is nothing upon earth that I desire, but only Thee. The sweetness of Thy goodness hath made my flesh, that is, all carnal desires, to fail and to cease in me. The worldly concupiscence which my heart desired is gone; and Thou, LORD, art become the strength of my heart; Thou art my portion for ever; Thou art my reward Thine Own Self, wherewith my heart is sufficed. For whosoever serveth Thee for to have prosperity or temporal reward in this world, doth more love that reward than Thee; of that they make their god, and refuse Thee that art the living GOD. But lo, all that forsake Thee shall perish; Thou wilt destroy all them that commit

My flesh and my heart faileth:

Consumpta est caro mea et cor meum:

But God is the strength of my heart, and my portion for ever.

Robur cordis mei, et pars mea Deus in æternum.

For lo, they that forsake Thee shall perish: Thou hast destroyed all them that commit fornication against Thee.

Quia omnes qui elongant se a Te peribunt: perdes omnes qui fornicantur abs Te.

fornication against Thee. All sin putteth man from Thee; it maketh a division between him and Thee; it causeth Thee to turn Thy face from him, for that Thou wouldest not have mercy on him; it driveth Thee from man. Thou wilt not approach near unto him by Thy mercy to help him; nevertheless Thou art near him through Thy justice to punish him. But above all, Thou abhorrest them that commit fornication against Thee; that love the world better than Thee; that honour Thy creature with the honour due to Thy Majesty; that serve the devil, and leave Thee. This fornication of infidelity hast Thou ever punished above bodily fornication or any other offence; as it appeareth in all the journey of the Israelites in the desert, and also when they were come into the land of Canaan. Also in Jeroboam, Ahab, Jezebel, Ammon, and many other. For such that run from Thee by

Isa. lix. 2.

Wisd. xiv. 12.

Exod. xxxii. 28. Judges ii. 1, 2. iv. 14, 15. and vi. 1.

infidelity remaineth death everlasting. They perish worthily that choose death, and leave Thee that art very Life; in Whom whosoever believeth shall have life everlasting, and shall not come into damnation. Prov. viii. 35. John v. 24.

Wherefore it is good for me to hold me fast by Thee; to draw near unto Thee by faith, from whence good works do spring toward my neighbours; and then to put my hope and trust wholly in Thee, as in a sure and unmoveable anchor from whence no blast of wind of temptation shall drive me. Through hope I trust to be delivered out of this corruptible body into Thy heavenly glory; and this by patience I now abide and look for. During which time of mine abiding in this present life, I will not cease to declare and set forth

But it is good for me to hold me fast by God, to put my trust in the Lord God:

Mihi autem propinquare Deo bonum est: ponere in Deo spem meam;

Rom. viii. 21.

And to speak of all Thy works in the gates of the daughter of Sion.

Ut enarrem omnes laudes Tuas: in portis filiæ Sion.

all the noble works which Thou hast wrought, to Thine honour and praise, and to the profit of them that shall profess Thy Son Christ's religion, while the world shall endure.

PSALM LXXXIV.

—oOo—

In this chapter are declared the joys of the heavenly mansions to be ineffable; with the ardent desire which the Prophet David, and in him all the faithful congregation, have to attain the same.

QUAM DILECTA TABERNACULA!

MOST mighty Prince of power, LORD of hosts, LORD of the heavenly army of Angels that are Thy ministers; Which, after a long journey through deserts and other dangerous places, for the space of forty years, wherein Thou wast a Guide to Thy people Israel, at the last Thou

broughtest them to a land flowing with milk and honey, a land of fertility and abundance; where, being in rest and peaceable possession thereof, Thou gavest them a commandment to observe yearly a feast in remembrance of Thy goodness shewed to them many ways during that their dangerous peregrination; which feast Thou didst will to be called the feast of the tabernacles; for that long while of forty years they dwelt in no houses or towns, but only in tents and tabernacles; This didst Thou not, LORD, in vain, but surely of a great skill and of a hid mystery, meaning thereby, that we Thy faithful flock of CHRIST'S church, being pilgrims in this world, having here no place permanent to abide in any season, but removing tents and tabernacles, nothing certain but doubtful and hanging in balance; that we, I say, should call to our remembrance the land of pleasures and fertility of Canaan, the land promised to

Deut viii. 7. 8. 9.

Deut. xvi. 13.

Heb. xiii. 14.

the seed of Abraham, that is, a dwelling-place in rest and joy, which Thou hast prepared for Thine elect after their painful travail and miserable peregrination in this world; and that we, considering the eternal joys thereof, should have an ardent desire to climb into that Thy heavenly mansion, the blessed tabernacle. Yea, it passeth a tabernacle; it is the princely palace or noble city of heavenly Jerusalem, in which are many mansions for Thy faithful, and all full of pleasures perdurable. This pleasant place is so delectable, LORD, that my soul hath great desire and longing to be in the court of that palace, from whence I may by steps ascend into that glorious habitation, that tabernacle that never shall remove, whose cords shall never corrupt. I am so

O how amiable are Thy dwellings: Thou Lord of hosts!

Quam dilecta tabernacula Tua, Domine exercituum!

John xiv. 2

My soul hath a desire and longing to enter into the courts of the Lord.

Desiderat et deficit anima mea in atria Domini

Isaiah xxxiii. 20

wrapt with the desire thereof that my heart and my flesh rejoice in nothing but in Thee That art the living God. Like as the hart desireth the water-brooks, so desireth my soul to be with Thee. All earthly tabernacles and all worldly goods I nothing esteem, when I consider that everlasting felicity.

My heart and my flesh rejoice in the living God.

Cor meum et caro mea: exultaverunt in Deum vivum.

Psalm xlii. 1.

Yea, the sparrow hath found her an house, where she may rest,

Passer invenit sibi domum:

and by her will it shall be in some high place of the house, to be in the more surety, and out of danger; the turtle also seeketh a sure tree in a solitary place to build her a nest, wherein she may lay her young. Shall not I, then, desire a nest or a resting-place in peace and surety for my soul and my body after my labour in this world? Such a nest did Paul seek

And the swallow a nest where she may lay her young:

Et turtur nidum, ubi reponat pullos suos:

out to build in when he said that all his conversation was in heaven. [Phil. iii. 20.]

The heart or soul of every elect person is likened to the sparrow, which taketh her feathers of faith and hope, wherewith she flieth up to the high places of the house to her resting-place. The body is the turtle dove, who through abstinence is made chaste and obedient unto the soul. This turtle is a true and a faithful bird; she buildeth her nest in faith, and therein bringeth forth her birds of good works. All the good works that she doth in faith are pleasant and available; or else are they sin. [Rom. xiv. 23.] Both these birds build upon faith, and that is the altar of Thee That art the LORD of hosts, my King and my GOD; upon which we give unto Thee sacrifice of laud and praise. In the unity of the faith of the Church, whereof Thy SON CHRIST is the sure foundation, Thy faithful build their

Even Thy altar, O Lord of hosts, my King and my God.

Altaria Tua, Domine Deus virtutum: Rex meus, et Deus meus.

nests, and bring forth their good works in this life. But when their earthly tabernacles shall be removed, when their mortal bodies shall put on immortality, and corruption is become incorruptible, then shall all workings cease. We shall be then only given to love, and to give thanks and praises to Thy excellent Majesty. The pleasure and joy which we shall then have shall be everlasting; which shall cause our love to be everlasting; and as the love shall have no end, so shall the praise be without end. Blessed therefore are they, LORD, that dwell in Thy house, who have occasion ever to praise Thee. They have none other work to do in that joyful place but to thank and praise: and good cause why. For as in this world all our acts proceed of necessity, whereby we are enforced to work for our health, wealth, commodity, profit, and pleasure, or for the com-

1 Cor. xv. 52

Blessed are they that dwell in Thy house, they will be alway praising Thee.

Beati qui habitant in domo Tua: adhuc laudabunt Te semper.

modity of our neighbour; so in Thy house, where no necessity or need is, Thy blessed spirits and saints have none occasion to work, but to thank and praise for having the fruition of Thy glorious Deity; they are all replenished with abundance of all things that they desire. They are made like unto Thee; 1 John iii. 2 they behold Thee even as Thou art, of which sight they shall never be fully satisfied: such joy and love shall they conceive of the beauty of Thy glorious Majesty. But to this beatitude can we never attain, merciful GOD, of our strength and power, but through the strength of Thy gracious assistance. Beatus vir cujus fortitudo in Te est. blessed is the man whose strength is in Thee: Thou must engrave in our hearts Thy laws; Thou must direct us in Thy ways. And when we are once brought by Thee into the right way, Thou must also by Thy continual grace stay us, keep our feet from slipping, and still preserve us; else are we sure to Ecclus. ii. 22

slide and fall. Whoso trusteth to his own power or to the help of man is much deceived, and leaneth to a rotten staff, which faileth when it is most trusted unto. But he that trusteth in Thy gracious power wanteth never succour at need. Thou hast put us into this present world to fight and to strive with our enemies who continually assault us; but Thy grace maketh us able to repel all their invasions. Thou sufferest us not to be tempted above our strength; and for our triumph Thou rewardest us with a crown of glory and immortality. For this purpose, of Thy bountiful goodness, hast Thou appointed us this place, that is, this world, to travail in; to the intent that so oft as we do fall from Thee in this place we should lament, mourn, and weep for our offences; not doubting but Thou, through the merits of Thy Son Christ, wilt mercifully receive us

In whose heart are Thy ways. Who going through the vale of misery use it for a well

Ascensiones in corde suo disposuit, in valle lacrimarum in loco quem posuit.

again into Thy favour, and give the blessing of Thy grace, whereby we shall have a good will and disposition to ascend up to Thee, and increase of strength to cleave fast unto Thee. The ungodly fall from Thee, descending downward from one vice to another; but Thy faithful elect increase daily in goodness. And of Thee, LORD, cometh all our power and strength to do good, and of Thy SON CHRIST JESUS, our Master, our Teacher, and Governor; Who promised that if we weep and mourn here in this vale of misery for our sins, we shall hereafter laugh and be joyful in eternal glory. If we do sow with heaviness, we shall reap with gladness. If we persevere good and strong champions here in battle, we shall, for our reward, behold Thy glorious face

And the pools are filled with water.

Etenim benedictionem dabit legislator.

They will go from strength to strength:

Ibunt de fortitudine in fortitudinem.

Luke vi. 21.

Psalm cxxv. 5.

in Sion, that heavenly mansion. We shall see the face of Thy SON CHRIST, Who is Thy Wisdom and Thy Power; which whoso seeth, enjoyeth all joys and pleasures. To see that delectable sight our hearts do much desire of Thee, That art the LORD of hosts; for this we make humble petition to Thee, That art the GOD of Jacob, who wrestled with Thine Angel and prevailed; whose name Thou didst change, and didst call him Israel, that is, the fear, seer, or beholder of God. Even so make me of Jacob, that is, of a strong and good wrestler against all mine enemies in this world, to become Israel, that is, that I may after this life see Thine incomprehensible Deity, LORD of lords, in Sion, to the full contentation both of my

And unto the God of gods appeareth every one of them in Sion.

Videbitur Deus deorum in Sion.

1 Cor. i. 24.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Domine Deus virtutum exaudi orationem meam: auribus percipe Deus Jacob.

Gen. xxxii. 24, 28.

soul and body. We are much unworthy to obtain anything of Thee, considering our unkindness shewed to Thee, and our wretched estate wherein we remain. Nevertheless, LORD, we pray Thee to be our defence and protection through Thy grace; not for our merits, but for the merits of Thy most entirely beloved SON CHRIST, Thine only Anointed above all other with the oil of joy and gladness. He is our head, we are the members of His body; He dwelleth in His faithful, and they in Him. Whoso receiveth any of His elect receiveth Him. He was incarnate for us, suffered death for us, bare all our iniquities on His back, and arose again for our justification. Wherefore, LORD, we doubt not but Thou, through the infusion of Thy grace, wilt look upon Him in us; that is, to shew us mercy for His

Behold, O God, our defender.

Protector noster aspice Deus.

Col. i. 18.

Matt. x. 40.

And look upon the face of Thine Anointed.

Respice in faciem Christi Tui.

sake; so that where abundance of sin hath been, there may now reign more plentifulness of grace through Him; that all the works of darkness being thrown away, and all vanities of this world being cast behind our backs, we may enter into the court of Thy bright heavenly Jerusalem, where one day's abiding is better than a thousand days' being in this world. For here is continual trouble and disquietness: there is perpetual rest and tranquillity. Yet many there be whom the being still here in this world would well content and satisfy, and all for lack of faith. They think of this life they have knowledge and experience, so have they not of the other. They are loth to lose a thing certain for a thing uncertain. But Thy faithful know, through faith, that when in this world the day passeth soon away, and then cometh the night and

Rom. v. 20, 21

For one day in Thy courts: is better than a thousand.

Quia melior est dies una in atriis Tuis: super millia.

darkness according to the revolution of time, in Thy celestial city is continual day, and never night; all is there but one day, a day eternal, a light everlasting. The absence of the sun in this present world causeth the night; but in Thy city Thy SON CHRIST, Which is the Sun of justice, is ever continually present, causing there one continual day. Which day includeth many thousand years; yea, it endureth for ever, since time there hath no place. For as Thou wast without beginning before time, so shalt Thou, LORD, be without ending after time, reigning with Thy chosen and blessed spirits in joy everlasting in Thy noble palace, full of bliss and of all comfort. In which house I had rather be a door-keeper, than to dwell in the tents of the ungodly. Thy holy servant John the Baptist, by the testimony

I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

Elegi ad limen sedere in domo Dei mei: magis quam habitare in tabernaculis impietatis.

of Thy SON CHRIST, was the greatest and most perfect man that was upon the earth; nevertheless, the least in the kingdom of heaven, which was Angel, was greater than he. Moses was brought up by the daughter of Pharaoh and reputed as her son, where he might in great wealth have continued if he had willed; but when he was great through faith, he refused to be called her son, and chose rather to suffer adversity with the people of GOD, than to enjoy the pleasures of sin for a season: and all for that he had respect to the reward to come in Thy heavenly house. All honour, all pleasures, and all things in this world are moveable and transitory, as are tents and tabernacles. The joys there are stedfast and perdurable, and given of Thy goodness, to those that are meek and humble in spirit. Thou dost grant to Thy faithful, merciful LORD, of Thy great goodness, both

Matt. xi. 11

Exod. ii. 10.

Hebr. xi. 24, 25. 26.

Matt. v. 3.

For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life

Quia misericordiam et veritatem diligit Deus: gratiam et gloriam dabit Dominus. Non privabit bonis eos qui ambulant in perfectione:

grace and glory; so that no good thing shall be withholden from them that live a godly life. Thou first shewest Thy mercy and givest grace, calling sinners to repentance, as Thou didst call Paul from persecution, and Matthew from the receiving of custom. Then, of Thy verity and justice, Thou givest to those that Thou hast called the reward of immortality; which reward or crown of glory Thy said Apostle Paul claimed as a duty after his battle. Thou art therein debtor to all just people of Thy promise, not of their deservings. Thou, of Thy mere benevolence, hast promised a crown of incorruptible glory to those that love Thee and serve Thee; which Thou canst not but perform, because Thou canst not be but true. Thou hast ever

Acts ix. 4
Matt. ix. 9
2 Tim. iv. 7, 8
1 Peter v. 4
Rev. ii. 10

shewed mercy to many that were sinners; wilt Thou, then, forsake and be found untrue to those that are Thy servants? Wherefore, most mightful LORD of hosts, Thy faithful doubt not but Thou wilt ever assist them, guide them, and bless them that put their whole and sure trust in Thee, Who art the living GOD, and givest abundantly to them all things necessary in this present life, and afterward fruition of Thy GODHEAD in heaven eternally

O Lord God of hosts: blessed is the man that putteth his trust in Thee.

Dominus Deus virtutum, beatus homo qui sperat in Te.

1 Tim. vi. 17

PSALM XC.

—oOo—

¶ *The Prophet, despising the vanities of this transitory and short life, desireth the merciful favour of* CHRIST; *whereby all faithful people may be directed through the height of His grace in all their acts.*

DOMINE REFUGIUM FACTUS ES NOBIS.

MOST benign LORD and SAVIOUR JESU CHRIST, That art the very natural SON of Thy mighty heavenly FATHER; GOD of GOD, and Light of Light; GOD That art without beginning, a LORD from everlasting, before the mountains were

brought forth, or ever the earth and the world were made, Whose kingdom likewise shall endure world without end: Thou, LORD, I say, That art equal with Thy FATHER in power and glory, didst not disdain to become man among men, to the intent Thou wouldest, by suffering painful passion, be the refuge of mankind from one generation to another.

Phil. ii 6, 7, 8.

Lord, Thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: Thou art God from everlasting, and world without end.

Domine, refugium factus es nobis: a generatione in generationem.

Priusquam montes fierent, aut formaretur terra et orbis: a sæculo et usque in sæculum Tu es Deus.

The young chickens, when the kite striketh at them, have none other refuge but to run flickering under the wings of the hen for succour. No more hath mankind any other defence against his ravening enemies but only the covering of Thy grace, and shadow of Thy said passion; which is unto him as a strong tower and a sure

Psalm lxi.

shield of defence against all invasions. This grace, merciful LORD, we humbly beseech Thee to send us, that by turning Thy favourable countenance toward us we may know our own infirmities, and, leaving all pleasure in vile temporal things, we may turn to Thee That art our SAVIOUR and REDEEMER, our GOD and our BROTHER. Make us, LORD, to know in what misery, what trouble, and in how many kinds of displeasure we lead our lives here continually, unto the time that age or sickness come upon us; at which time Thou wilt call us, saying, Ye children of Adam, return ye now again into the earth from whence ye came. This is the debt due unto nature. Of earth we were made, in the earth we travail, of the earth we live, and into the earth we must

Phil. iii. 8, 10

Zech. i. 3.

Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

Deduces hominem usque ad contritionem: tum dices, Revertimini, filii Adam.

Job xiv. 1, 2

return and that or ever it be long. For the days of man are but short. He that lived the longest life of all men in this world was Methuselah, who lived nine hundred and sixty-nine years. But what is a thousand years compared to eternity? Forsooth as yesterday that is past. No time can be called great, that shall once have an end; it is but short in comparison, and ought to be regarded but as time that is past. The life of man may be likened to a night watch, or the fourth part of the night, according to the division of men of war in the old time. Who dividing the night in four parts, appointed to every part three hours; which hours being past, the watchmen of that watch took their rest, and new watchmen came in their places during other three hours; and so passed they forth the

For a thousand years in Thy sight are but as yesterday: seeing that is past.

Quia mille anni in oculis Tuis tanquam dies hesterna, quæ pertransiit.

As a watch in the night.

Et vigilia nocturna.

night by quarters. So that, from one to another, the time passed away shortly. Thus fareth it by the life of man: whose first part passeth away in childhood; the second in youth; the third in manhood; the fourth watch beginneth in age, and vanisheth away like the smoke that passeth out of a chimney. All these watches are in the night, that is, in death. For as soon as men begin to live, they begin to die. As soon as Thy pleasure is, LORD, to scatter them, they are even as sleep that passeth away and is not felt.

As soon as Thou scatterest them they are even as a sleep:

Percutiente Te eos: ut somnium erunt.

They fade away suddenly like the grass, which in the morning is green and groweth, but in the evening it is cut down and withered. In youth we are pleasant and lusty, and spring

And fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered

Mane quasi herba pertransiens, mane floruit et abiit: ad vesperum conteretur, atque siccabitur.

up green as doth all corn. But when harvest season cometh, it ripeneth, withereth, and is felled. When age cometh the body of man drieth away, the natural moisture being consumed and spent; then age and death overthrow all sorts of people, either to joy or to pain everlasting. This remembered, who can take any comfort? who can be merry that remembereth the last end? Death is terrible; nevertheless many have died without any great fear thereof; but after death is a more terrible end to the ungodly, which is everlasting damnation. This is the sentence given by the heavenly FATHER for the punishment of sin. Wherefore the fear of Thy displeasure and wrathful indignation maketh us to consume away. We pass away our time in continual fear; knowing that Thou set-

Isaiah xviii 5

For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.

Consumpti enim sumus in furore Tuo: et indignatione Tua conturbati sumus.

Thou hast set our misdeeds be-

Posuisti iniquitates nostras

fore thee. and our secret sins in the light of Thy countenance

test our misdeeds before Thee, and our secret sins, which we thought should never be known, are manifest in the light of Thy countenance. Thou dost well consider them with Thine eye of indignation and punishment, to put away the memory of the wicked from this life by death corporal, and from the land of the living by death spiritual. For when Thou art angry all our days are gone; we bring our years to end, as soon as a tale is told; which delighteth for the while it is telling, but it is soon at end, and soon forgotten of most of the hearers. The spider labour-

coram Te: negligentias nostras in lumine vultus Tui.

Job xi. 4, 5, 6.

Psalm xxxix. 16

For when Thou art angry, all our days are gone: we bring our years to an end.

Omnes dies nostras trasierunt in furore tuo: consumpsimus annos nostros, quasi sermonem loquens.

eth a long season to spin him a cobweb; he weaveth his threads in good order all the day long with great business; and all to little

As it were a tale that is told.

purpose; for a blast of wind, or a thing of small weight, defaceth all his long work. Even so fareth it by the busy worldly people. They labour for goods, for honour and dignity, for lands to leave to their succession to endure for ever, and for praise of the world. But when all is done, it is but a spider's web; gotten with labour and kept to small effect: for ere it be long, all is taken away, either by some unhappy chance or else by death, which infallibly approacheth, and unmercifully striketh.

Anni nostri sicut aranea meditabuntur:

The days of our age are threescore years and ten;

Few men there are in this our time which live to see seventy years. But if through the strength of their nature they attain to eighty years, (which is a very rare thing seen) yet live they then all in pain and sorrow, and tarry but

Dies annorum nostrorum in ipsis septuaginta anni.

And though men be so strong that they come to fourscore years: yet is their strength then

Si autem multum octoginta anni, et quam amplius: labor est et dolor. Quoniam transi-

but labour and sorrow, so soon passeth it away and we are gone

a short space after. For as the bird clappeth her wings and

vimus cito et volavimus

flieth away when she espieth an hawk coming afar off; so doth the aged at the appearing of death. These punishments, by short life in these latter days of our time, (which live far under the age of men that lived in the beginning of the world,) and also of our miseries during the said short life, and last of all of death, of Thy wrath, and of pains eternal, are for that our sins be more grievous than were the sins of men in the old time. Charity is more cold, iniquity is more abundant; which causeth thy wrathful indignation to be more fierce in punishment. Thou hast stricken us to cause us to know ourselves, but we have not repented; for instead thereof we have murmured, and been impatient. Thou hast beaten us and we have refused to receive

Matt. xxiv. 12.

But who regardeth the power of Thy wrath

Quis novit fortitudinem iræ Tuæ?

Jer. v. 3

discipline. We have nothing done our duty unto Thy Majesty, as we ought to have done. Whereby we have stirred up Thy mighty displeasure against us, which we can by no means assuage, but by submitting of ourselves wholly unto Thy great mercy and goodness. For who is able to stand with Thee in judgment? or can, for fear, number or express the execution of thy displeasure against sin? Like as no eye hath seen, no ear hath heard, nor heart can imagine the joys prepared for Thine elect; no more can any tongue express, or mind think, the number of the grievous torments which are ordained for the wicked sinners after this life. The wrath of God is to be feared, as are the swelling and raging waves of the sea, which cannot be numbered. The weighty burden which He may lay upon us, if He will charge us accord-

For even thereafter as a man feareth, so is Thy displeasure.

Et secundum timorem Tuum, indignationem Tuam;

Jer. ii. 20

Job xxxi. 23

Psalm cxxx. 3

O teach us to number our days: that we apply our hearts unto wisdom.

ing to our acts, no man can sustain. Wherefore teach us, merciful CHRIST,

Ut numerentur, dies nostri sic ostende: et veniemus corde sapienti.

to number our days, that we may apply our hearts unto wisdom. Give us grace to have in remembrance the short days of our life, with the dangerous passage of our time in this world; so that having no trust or affiance in the uncertainty thereof, we may wholly apply ourselves to the contemplation of heavenly wisdom, that we may consider earnestly Thy goodness shewed unto us, Who art the Power and the Wisdom of GOD Thy FATHER. And as by Thy punish-

1 Cor. i. 24.

Turn Thee again, O Lord, at the last: and be gracious unto Thy servants.

ing of us for our sins it seemed Thou didst turn Thy face from us; so beholding our hearty repentance for our offences, we beseech Thee to turn Thee mercifully and lovingly unto us:

Convertere Domine usquequo: et deprecabilis esto super servos Tuos.

be gracious to us that are Thy servants. For although we fall ofttimes from Thee through the frailty of our nature, yet we forsake not Thee utterly; but return to Thee, as the wasteful son returned to his father after long absence, and was received and much made of at his return. We are Thy servants ready by Thy grace to serve Thee. Hear therefore our humble prayer; and as Thou wilt not hear the prayers of sinners that continue in sin and provoke Thee to anger, so to us, who are returned to Thee by penitence, shew Thy mercy and Thy grace, and let Thine anger assuage. O satisfy us with Thy mercy and that early in the morning; that is, right soon and shortly. In the night of the old law the wrath of Thy FATHER reigned upon men, by reason of His sentence given upon mankind for his inobedience.

Luke xv. 22.

Lam. iii. 42, 43, 44.

Exod. xxxii. 11, 12.

O satisfy us with Thy mercy, and that soon:

Imple nos matutina misericordia Tua:

But when Thou, LORD, didst arise after Thy passion, then arose also mercy and grace. Then the day appeared, and Lucifer, that bright morning star, began to shine in the hearts of men. With this morning's mercy satisfy my soul, gracious LORD, for which all Thy faithful sore hunger and thirst so long as they abide in this life. But they shall be perfectly and fully satisfied when Thy glory shall be manifested unto them in Thy heavenly habitation. Then shall we rejoice and be glad all the days of our life. The days of this world pass away like a shadow; but all our days in that glorious life are but one day of eternity. In those days the sun never setteth, night never approacheth, but all is bright day without end. With that joyful day comfort us again, good LORD, in recompence of the years

2 Peter i. 19.

2 Cor. v. 8.

Psalm lxv. 4.

So shall we rejoice and be glad all the days of our life.

Lætabimur cunctis diebus nostris.

Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity.

wherein we have suffered much adversity, and endured the manifold plagues which Thou hast sent us. As

Lætifica nos pro diebus quibus afflixisti nos: et pro annis in quibus vidimus mala.

after many dangerous passages and great adversity Thou broughtest at the last Thy people Israel into the pleasant land of Canaan,

Shew Thy servants Thy work: and their children Thy glory.

let Thy noble work of our redemption appear to us and take effect in us

Appereat servis Tuis opus Tuum: et gloria Tua super filios eorum.

Thy faithful servants; and suffer not the benefit of our reconciliation to be hid from our children and our posterity, but that they may know it, and enjoy it, to the obtaining of Thine everlasting glory. Cause

And the glorious Majesty of the LORD our GOD be upon us:

the bright Majesty of Thee, LORD GOD, to be upon

Et sit splendor Domini Dei nostri super nos,

us; that is, let Thy grace shine upon us, let

it be ever assistant unto us, most merciful JESU, Which art the bright Light of GOD Thy FATHER. Then shall we be sure that what work soever we take in hand, it shall surely prosper. Our intents shall be so directed, that nothing shall be done for vain glory, nor for any temporal reward; but all for the love of Thee principally, and then to the profit of our neighbour for Thy sake,

Prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Et opus manuum nostrarum dirige super nos: et opus manuum nostrarum confirma.

LORD, to Whom be honour and glory, with the FATHER and the HOLY GHOST, world without end.

PSALM CII.

——oOo——

¶ *The Prophet David beholding the fall of Adam, being for sin cast out of Paradise, and his sorrowful penance made after to* GOD *therefore, set forth this Psalm of penance, in the person of Adam; meet to be said by all his posterity, that are penitent inwardly for their offences to His Highness committed, and desire to be restored to the favour of* GOD, *which through sin they have lost.*

DOMINE, EXAUDI.

MOST blessed FATHER of heaven, the Fountain of all grace and goodness, That art rich in mercy, and plentiful in giving the same to all

Eph. ii. 4.

Rom. x. 12

that faithfully call upon Thy name; LORD, That having a SON no less rich in power, wisdom, knowledge, and mercy than Thou art Thyself, didst not spare to send Him from Thy heavenly palace down to the earth, even into the womb of a Virgin, for the salvation of mankind, to declare Thine abundant love towards us; Thou didst make Him poor Which before was rich, to the intent that we, which before were very poor, should by His poverty be made rich; that He, Who before was all One with Thee in Thy Divine substance, might now be made one with us that are members of the Body whereof He is the Head: Hearken, good LORD, and give ear unto my prayer.

2 Cor. viii. 9

Hear my prayer, O Lord: and let my crying come unto Thee.

Let my cry and hearty petition ascend up before the sight of Thy Majesty. The coming of Thy merciful SON did make me very rich; but the vileness of mine own acts hath cast me

Domine, exaudi orationem meam: et clamor meus ad Te veniat.

down and made me very poor and miserable. The greatness of mine offences hath caused Thee to turn away Thy face from me, withdrawing Thy grace which was the cause of all my good will and good works. Thou canst find no good thing in me worthy of Thy favour. Wherefore, LORD, behold the face of CHRIST Thy dearly beloved SON, my Brother and my Mediator. For His sake, give me that, which of myself I am much unworthy to obtain of Thee. Shew Thy delectable countenance unto me. Look on me with Thy pitiful eye; and in the time of my trouble incline Thine ear to me.

Hide not Thy face from me in the time of my trouble: incline Thine ear unto me when I call;

Ne abscondas faciem Tuam a me: in die tribulationis meæ inclina ad me aurem Tuam;

I am never without trouble; mine old enemies daily assault and vex me: wherefore I will not cease daily to call upon Thee. But especially at the hour of my death, LORD, hear me and defend me; at which time,

my said enemies will most busily invade me. Indignation, wrath, tribulation and anguish shall then come upon the soul of every man that doth evil. Before that troublous time, LORD, hear me. But with which of Thine ears? With the ear of Thy justice? No, I beseech Thee; for that ear must hear mine accusers to my condemnation. My prayer must be heard by Thine ear of mercy, from whence cometh forgiveness to those that are guilty, so that penitence follow the iniquity.

Rom. ii. 8. 9.

O hear me, and that right soon.

With this ear, I say, hear me when I call unto Thee, and that with speed; so that according to the greatness and multitude of my tribulations, may be the speedy receiving of my petition; which shall not be to crave of Thee abundance of earthly goods above that honest necessity doth require, but the abundance of Thy grace in this life, and for Thy

In quacumque die invocavero Te: velociter exaudi me.

glory everlasting in another life. This hast Thou, of Thy mere liberality promised to grant to all that in steadfast faith call upon Thee. This hearty calling upon Thee dost Thou delight in; and, as Thy Prophet Isaiah saith, Thou art as ready to answer me, as I am ready to call unto Thee. Wherefore make speed in hearing, as I am driven by necessity to be hasty in calling, considering the short time of mine abiding in this world. Thou didst endue man in his creation with immortality, but sin brought in death to all that bear life, so that my days are consumed away like smoke. Age overtaketh youth before I am aware of him; youth stealeth from me privily, as the smoke doth vanish away after it is once out of the chimney; yea, many times before age cometh death privily woundeth,

James i. 5, 6.

Isaiah lviii. 9.

For my days are consumed away like smoke:

Consumpti sunt sicut fumus dies mei:

keeping none order in his arresting, but all according to the time only to Thee before known. Thus my time passeth away more swiftly than a runner, or than a ship that is good under sail, and as an eagle that hasteth to get his prey. For this cause I have more need of Thy speedy help.

Job ix. 25, 26.

Also my bones are burnt up as it were a firebrand, or as meat over dried that sticketh to the frying pan. As my bones do sustain or uphold the flesh of my body, so do the powers of the soul sustain the soul; which being moisted and maintained by the fat moisture of Thy grace are lively and quick, able to work acceptably. But Thy grace being once withdrawn, all remaineth dry, burned to the pan. They have no power of themselves to work any good work, or to think any good thought. And if that which is of most force in me, be of so small

And my bones are burnt up as it were a firebrand.

Ossa mea quasi frixa contabuerunt.

force and efficacy, alas, in what case then is the corrupt flesh, bred naturally in concupiscence? What goodness can we look to find therein of itself, more than we would look for a thorn to bring forth pleasant apples? Full well may mankind be likened to grass. For so long as he, through Thy grace, worketh the works of justice, so long is he green, flourishing, and lively; but so soon as sin (which is the scythe or sickle of our enemy the devil) doth cut off the grass by the root, causing man to fall from the obedience due unto Thy Majesty and from Thy laws, he then waxeth dry, withered, and with every temptation falleth from vice to vice, and becometh very barren of good works. The cause is, for that when man leaveth the foundation which should be his nourishing, his strength, and his life, he must needs consume, waste and dry. I have left Thy holy

My heart is smitten down, and withered like grass:

Percussus sum quasi fœnum, et arefactum est cor meum:

So that I forget to eat my bread.

Word, and Commandments, which are as bread to the soul, giving nutriture and moisture by faith and charity, and have eaten of the fruit of the tree which Thou forbadest me. I have, with our father Adam, followed the illusion of the serpent and tasted of sin. Wherefore my leaves wither, my fruit is destroyed, and I am left as a dry and a barren tree, without any goodness. Wherefore I left the lively food of Thy holy Word that seemed bitter at the first taste, and instead thereof received sweet poison, that is, death of both body and soul, through the desolation of sin. The voice of Thy terrible sentence, given to all mankind for his transgression, caused me to lament, mourn, and to groan, for fear thereof, so that my bones will scarce cleave to my flesh.

Quia oblitus sum comedere panem meum.

Eccius. vi. 3.

For the voice of my groaning: my bones will scarce cleave to my flesh.

A voce gemitus mei: vix ossibus hæret pellis mea.

Thy displeasure defaceth all my strength, and all my power. I have no comfort nor joy of any thing that I was wont to have comfort of. But like the pelican I draw me to solitary places, bewailing the evil which I have done against Thy Highness. The pelican, as some report, killeth her own birds; for which unnatural act she mourneth three days after, and then with her beak, plucketh away the flesh of her own breast till it bleed, which blood she letteth drop upon her dead birds, with the heat whereof they revive again. Thus do I, LORD, with my birds; that is, with the good works, which by Thy grace I have brought forth; my sin, afterwards committed, hath caused them to be dead and of no value; but yet by penitence and humble prayer for Thy grace, which cometh of grace, the said dead works are quickened again and

I am become like a pelican in the wilderness:

Similis factus sum pelicano solitudinis:

John iii. 6.

receive their pristine force. This thing to bring better to pass, I, learning of the pelican, do avoid the company of worldly people, which should draw me back from my good purpose; I banish, also, from mine heart or mind, all delights, all pleasures, and the trouble also of worldly business, desiring quietness in body and mind. Our first father, Adam, was a pelican, touching some part of that bird's properties; for through his disobedience he slew all his birds, that is, all us that came of his progeny. In which death we had still remained, had not one other gentle, loving, and natural Pelican, Thy blessed Son Jesus Christ, shed His blood for our vivification; whereby He hath restored us to Thy favour and mercy through the Sacrament of Baptism, and through the hearty repentance, and quickened us again who were before dead in sin. He slayeth and can raise again; He striketh and after healeth, as he did Paul in his persecution. Deut. xxxii. 39

How much, therefore, are we bound to His grace, That without any of our deservings, willingly offered Himself to the death for our redemption; and to Thy Majesty also, Who didst not spare Thy only begotten Son, but of Thy pure pity sentest Him down to suffer all opprobry and vile death on the cross for our sakes. Wherefore, I am much ashamed to hold up mine eyes to heaven toward Thy Highness, being so unkind to Thee again so many ways. Shame causeth me to withdraw me from all company, as doth the night crow or the shriek owl too old for letten houses, seeking my food out of all light and sight of men; and if I could I would also hide me from Thee, as did Adam when he had trespassed against Thee in Paradise. I loved the works of darkness, and therefore I fled from the light of the bright Sun of justice. For this cause do I sigh, sorrow, and

And like an owl that is in the desert.

Factus sum quasi bubo solitudinum.

Gen. iii. 10.

bewail my wretchedness, so that I can take no sleep in the night. I mourn as doth the sparrow that sitteth alone under the eaves of the house, wanting her comfort; and, to augment my grief, mine enemies revile me all the day long with open rebukes and slanders. Again, my feigned friends laugh me to scorn, and are sworn together against me. Many give me fair words, and yet intend my destruction; as did the Pharisees and the Herodians to Thy blessed SON CHRIST, when they said unto Him, they knew Him to be true, and to teach the way of GOD truly, wherefore they would know His mind, whether it were lawful to pay tribute unto Cæsar: they praised Him first, but that was to entrap Him in His answer by the

I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

Vigilavi: et factus sum sicut passer solitarius in tecto.

Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

Tota die exprobrabant mihi inimici mei: et qui laudabant me, adversum me jurabant.

Matt. xxii. 15.

liberal shewing of His mind. Such false feigned friends are more dangerous and also more odible than open enemies; but both these sorts are a plague sent unto me for mine iniquities. I am never quiet, but in continual fear. I eat ashes with my bread; that is, I consider that I was made of earth, and thereunto I shall return. In the bitterness of such thoughts I eat my bread, and I mingle my drink with the tears that fall from mine eyes; and all because I perceive Thee to be angry with me, knowing that at the time of Thy coming to the dreadful general judgment, the storm of Thine indignation shall go forth, and shall fall down upon the heads of the ungodly. Thou hast lifted

Isaiah lii. 12.

For I have eaten ashes as it were bread:

Quia cinerem tanquam panem manducabam:

And mingled my drink with weeping;

Et potum meum cum fletu miscebam:

And that because of Thine indignation and wrath:

Jer. xxiii. 9.

A facie iræ et indignationis Tuæ:

For Thou hast taken me up, and cast me down.

me up of a great height, in that Thou madest me like

Quia elevasti me et ejicisti me.

unto Thine image, touching my reasonable soul, and hast given me power, by Thy grace, to inherit the everlasting joys of heaven, both body and soul, if I did live here after Thy commandments. What greater gift canst Thou give me, LORD, than to have the fruition of Thee That art all in all things? How canst Thou lift me higher than to eternal beatitude? But then, alas, Thou hast letten me fall down again, for Thou hast joined my noble soul with an earthly, heavy, and a frail body; the weight and burden thereof draweth down my mind and heart from the consideration of Thy goodness, and from well doing, unto all kinds of vices, and to the regarding of temporal things according to his nature. The earthly mansion keepeth down the understanding. Thus setting me up, as it were, above the

Wisd. ix. 15.

Job xxx. 22.

wind, Thou hast given me a very great fall. I am in creation above all other kind of earthly creatures, and almost equal with Angels; but being in this estate, Thou hast knit a knot thereto, that for breaking the least of Thy commandments I shall suffer damnation. So that without Thy continual mercy and help I am in far worse case herein than any brute beast, whose life or soul dieth with the body.

And what is the time of the abiding of mankind in this world? Of truth but short; although we have not the grace earnestly to think thereon. My days pass away like a shadow, and I am withered like grass. Grant me therefore, LORD, that in the shadow of this life I may have grace to see light; I mean, to have knowledge of Thee, of Thy ways, and of Thy Holy Word, which giveth light and understanding unto babes; for after this life

My days are gone like a shadow: and I am withered like grass.

Dies mei sicut umbra declinaverunt: et ego sicut fœnum arui.

Psalm cxix. 130.

there is no place nor time left of repentance. And since my time is here but short, continue Thy grace, LORD, toward me, Who endurest past all time, that is, for ever and ever, and Thy remembrance through all generations: Thou That art eternal must save me that am but temporal. But what is Thy remembrance through all generations? It is nothing else but Thy natural property to be merciful, which Thou hast ever put in execution in all times, from one generation to another. Thou art more earnest in the remembrance thereof than is the natural loving mother of her own natural child, born of her body, as recordeth Thy Prophet Isaiah. Arise therefore, merciful GOD, and have mercy upon Sion, that is Thy Church or faithful Con-

But Thou, O Lord, shalt endure for ever: and Thy remembrance throughout all generations.

Tu autem Domine in æternum permanes: et memoriale Tuum in generationem et generationem.

Isaiah xlix. 15.

Thou shalt arise, and have mercy upon Sion:

Tu exurgens Domine misereberis Sion:

gregation; for it is time to have mercy upon her, yea, the time is come. She hath long suffered pain and persecution, now give her joy and consolation. But what is this time? Was there ever any time in which Thou didst not shew mercy to Thy servants? No, truly; for from the fall of angels unto the end of the world, Thy mercy hath ever been and shall be abundant to all mankind. But chiefly it was shewed when Thy holy SON was sent into this world to suffer death, and thereby to enter the glory of His FATHER; whereby the gates of heaven were opened, which before were fast shut that no man might enter. This time was the beginning of grace, and called the time of grace, and was certainly appointed when the fulness of time was come, which was before seen by the inscrutable wisdom of Thy Deity, whereby Thou dost all things

For it is time that Thou have mercy upon her, yea, the time is come.

Quia tempus miserendi ejus, quoniam venit tempus.

Gal. iv. 4.

in most perfect order. This time of grace we trust shall continue ever to those that are penitent; for the time of penitence requireth a time of mercy. Wherefore we pray without ceasing unto Thee to have mercy on Sion, the faithful Congregation, which was made of lively stones gathered together both of the Jews and also of the Gentiles. The faithful Christians were dearly beloved of Thy servants the Apostles, who builded them upon a sure Rock. Thy SON JESUS CHRIST was the Foundation. They builded not upon man, neither yet upon Angel. These fair stones were hewed square, and set by their preaching, and were allowed and acceptable not only to them, but also to Thee, LORD; for Thy Prophet Zechariah witnesseth of Thee, that Thou wilt have the stones of Thy sanctuary set up in Thy land, and wilt deliver them in the

And why? Thy servants think upon her stones:

Quoniam placitos fecerunt servi Tui lapides ejus:

Zech. ix. 16.

stormy day of Thy judgment, as the flock of Thy people, which shall be prosperous and goodly. But the earth or the dust of Sion, that is, the wicked worldly sort of people that have received the name of Thy SON only, yet in living are the children of Pharaoh, that is, of the devil, to whom they have builded a temple; such shall by the preaching of Thy servants not be amended, but shall remain more wicked and miserable. They savour only of the earth whereof they come, and as dust shall be blown away from the face of Thee and Thy blessed SON at the general judgment. But as the heathen, LORD, and all the rulers of the earth shall tremble for fear of Thy Name and the justice of Thy Majesty in judgment, so shall Sion, Thy faithful

And it pitieth them to see her in the dust.

Et pulverem ejus miserabilem.

The heathen shall fear Thy Name, O Lord: and all the kings of the earth Thy Majesty;

Et timebunt gentes Nomen Tuum Domine: et omnes reges terræ gloriam Tuam;

Church or Congregation builded by Thy servants in the Name of Thee and Thy SON CHRIST, be glad and joyful, for to them Thou shalt appear in Thy glory. Thy noble SON shall then shew Himself to them as a King of power, to their great rejoicing. He came first into this world poor and despised, having no beauty in Him; then shall He appear glorious and triumphing. Wherefore, most loving FATHER, turn Thee unto the prayer of us that are poor and destitute of any help but only through Thy mercy; despise not, I beseech Thee, our humble desire. Behold our petitions with Thy merciful eyes, wherewith Thou beheldest the oblation of Abel,

1 Cor. iii. 11.

When the Lord shall build up Sion: and when His glory shall appear;

Quia ædificavit Dominus Sion: et videbitur in gloria Sua.

Isaiah liii. 2, 3.

Isaiah xxxiii. 17.

When He turneth Him unto the prayer of the poor destitute: and despiseth not their desire.

Respexit in orationem humilium: et non sprevit precem eorum.

Gen. iv. 4.

and didst receive it thankfully; and wherewith Thou beheldest the prayer of the Israelites being in bitter bondage in Egypt, and didst deliver them; also with which Thou sawest the prayer of Judith, to the destruction of Holofernes and to the safeguard of Thy people. With those same merciful eyes vouchsafe to look upon us and our prayers, whereby the noble fame and praise of Thy mercies shall be written for those that come after, that the people which shall be born in faith by Baptism and penance may praise Thee, LORD, and Thy holy Name; since more honour it is to Thee to save those that are in bondage of sin and in death, through Thy mercy taking their hearty penitence in satisfaction of their offences, than utterly to leave them destitute of Thy grace, and straightly to condemn them. This mercy is annexed to

Judith xiii. 7, 8.

This shall be written for those that come after: and the people which shall be born shall praise the Lord.

Scribatur hoc in generatione altera: et populus, qui creabitur, laudabit Dominum;

Thy Divine nature; it is also Thy wonted custom. For when all mankind was lost and dead in sin, then didst Thou, sitting in Thy celestial throne, look down to the earth upon our miserable estate; then didst Thou hear the mourning of such as were in captivity and thraldom of the devil, and sentest down Thine only begotten SON, that by His death He might deliver from death such as worthily were the children of death. He thereby put down him that had the lordship over death, that is, the devil; for death was consumed into victory; his venomous sting, which was sin, was plucked away. All this didst Thou, LORD, to give occasion to all men to have remembrance

For He hath look-ed down from His sanctuary: out of the heaven did the Lord be-hold the earth; That He might hear the mourn-ings of such as are in captivity: and deliver the children ap-pointed unto death;

Quia respexit de excelso sanctua-rio suo: Domi-nus de cœlo ter-ram contempla-tus est; Ut audiret ge-mitus compedi-torum: et solve-ret filios mortis:

Heb. ii. 14, 15.

1 Cor. xv. 54.

That they may declare the Name of the Lord in Sion: and His worship at Jerusalem;

of Thee and Thy great goodness, and to declare the glory of Thy Name in Sion, and to set forth Thy praise in Jerusalem; that is, in Thy Church, when the people are gathered together in the unity of one faith, and the

Ut narretur in Sion Nomen Domini: et laudatio Ejus in Jerusalem;

When the people are gathered together: and the kingdoms also, to serve the Lord.

kingdoms also to serve Thee, LORD, with one accord, That art One in substance and Three in persons; giving thanks to Thee and Thy blessed SON for the benefit of our redemption. Thou hast ofttimes called the first earthly Jerusalem and her children to know Thee as their LORD and CREATOR, and Thy SON as their REDEEMER; and that with a great loving affection, as the hen calleth her chickens to creep under her wings; but she refused Thee; she would not

Cum congregati fuerint populi: et regna ut serviant Domino.

Matt. xxiii. 37.

answer unto Thy call; she followed strange gods; she did not work according to Thy laws. But Thy second Jerusalem, Thy holy Church, our mother, gathered of Thy faithful believers, doth answer, LORD, unto Thy call. Thou sendest the dews of Thy grace upon us, and we bring forth the fruit of good works to Thine honour, and the help of our neighbours. But whereby else, LORD, but in the power and strength of Thy grace, not of our own power, neither for any our merits, but freely of Thy gift. We keep Thy laws through Thy might, not of our infirmity, which of itself is strong to nothing but to sin. This Thy Church desireth to know, how long it shall abide here in this world, suffering great tribulation and temporal afflictions by antichrist and his

He brought down my strength in my journey:

Respondit Ei in via fortitudinis Suæ:

And shortened my days.

Paucitatem dierum meorum nuntia mihi.

complices, the enemies of Thy faith. To whom Thou hast made answer by the mouth of Thy blessed SON, that Thy power, and His assistance shall be with her unto the end of the world. But she and her children being desirous, with Thine Apostle Paul, to be loosed and to be with Thee and Thy SON CHRIST, knowing surely that if this earthly mansion, wherein they now dwell, were destroyed, that they have a building ordained of Thee for them, an habitation not made with hands but eternal in heaven; they, I say, account all the time from Adam unto the end of the world to be a short time, as it is indeed, to be compared to eternity. It is as a drop of water is in comparison of the sea. The desire of Thy sight in this joyful eternity causeth all us that are her children to desire Thee to bring us to the end of this

Philip. i. 23.

2 Cor. v. 1.

But I said, O my God, take me not away in the midst of mine age:

Ne revoces me in dimidio dierum meorum:

short time of the abiding in this world, and till that hour to continue Thy grace and loving favour unto us, and not to leave us at any time in the middle of our age; but bring all our time, by Thy gracious assistance, to an end, that after our short temporal days, we may see Thine eternal years, which endure through all generations. All times pass away quickly, but eternity abideth for ever. This must, of reason, be true; for eternity is Thy very substance which suffereth no mutability, but abideth ever without alteration. Which substance whoso seeketh to know, it is the same that it is. Wherefore to Moses desiring, when Thou sentest him to the Israelites, to know Thy Name, that he might declare it unto them, Thou didst answer him, That Thou art even the Same Which Thou art; and that is Thy Name. Thou wast before the earth was

As for Thy years, they endure throughout all generations.

In generationem et generationem anni Tui.

Exod. iii. 13, 14.

made. Thou, LORD, hast laid the foundation thereof, and the heavens are the work of Thy hands; Thy Word made them; Thy hands, that is, Thy power created them; and all they shall perish. The earth and all creatures here in this base region shall at the last perish by fire. The heavens shall also perish, not in substance, but in that they shall leave their motions and natural operations; for there shall be no need of the use or service of them when the number of Thine elect shall be fulfilled, for whom they were made. The bodies also of Thy reasonable creatures shall perish, and shall be raised again, clean of another sort. So that all things shall perish according to Thy godly institution. The order and fashion whereof,

Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy hands.

Initio Tu Domine terram fundasti: et opera manuum Tuarum sunt cœli.

They shall perish:

2 Peter iii. 10.

Ipsi peribunt,

Luke xxi. 26.

to us is unknown; but Thou, LORD, shalt endure in Thy glory Everlasting, Almighty, Eternal, and Omnipotent GOD, having knowledge of all, and power to do all things. They shall wax old and wear as doth a garment; And as a vesture shalt Thou change them, and they shall be changed. As clothes are a garment to cover the body, so are the bodies garments to the souls. This garment of the body will, in short space, wear away and perish, and shall be changed from corporal to spiritual, from mortality to immortality; but the soul being made like Thine image, touching the spiritual qualities of them, shall remain as members of Thee, and of Thy SON

But Thou shalt endure: they all shall wax old as doth a garment;

Tu autem permanes: et omnes quasi vestimentum atterentur.

And as a vesture shalt Thou change them, and they shall be changed:

Et sicut pallium mutabis eos, et mutabuntur:

1 Cor. xv. 53.

But Thou art the same, and Thy years shall not fail.

Tu autem Ipse es, et anni Tui non deficient.

That is their Head. That is to say, as Thou, LORD, art immortal and invisible, and abidest still the same which Thou wast in the beginning, and as Thy years shall not fail, but abide eternal, so shall the souls of Thine elect enjoy pleasant immortality. The souls of the wicked be also immortal, but in pain. Thy lovers and servants shall be immortal in joy and felicity. The rising of Thy SON JESUS CHRIST, their Head, from death to life everlasting, is an assured token of their resurrection at the last day to joy everlasting. And the children of Thy servants shall continue, and their seed shall prosper in Thy sight. Thy servants were the Prophets and the Apostles of Thy SON CHRIST, of whom all that since their time have been faithful have been engendered through faith by their holy preaching; which children, with their fathers the Apostles,

The children of Thy servants shall continue: and their seed shall stand fast in Thy sight.

Filii servorum Tuorum habitabunt: et semen eorum ante faciem Tuam permanebit.

abide fast in the hope of Thy promises to receive at the last joy everlasting. And why? Truly, for [that] their seed, that is, their faithful works are allowed of Thy Majesty. The barren tree is not allowed of Thee; but the fruitful Joseph, the son and the good seed of Jacob, went before his father into Egypt to prepare for him, by Thy Providence, all that should serve for the advancement of him and his succession. So, LORD, we beseech Thee, send us Thy grace, that we may so sow the seed of our good works in this world, that they may declare us to be Thy faithful servants, and that they may be acceptable fruit in Thy sight, for that they are planted in faith; for which Thou hast prepared a place for us in heaven, where Thou abidest still as Thou art, with Thy blessed SON and the HOLY SPIRIT proceeding from You both, in everlasting beatitude, world without end.

Gen. xlv. 4, 5.

PSALM CIII.

—oOo—

¶ The Prophet exhorteth every faithful person to give praises and thanks to CHRIST *for the manifold benefits of Him received.*

BENEDIC, ANIMA MEA.

PRAISE the LORD, O my soul, and all that is within me, praise His holy Name. Enforce thee with all Thy strength to devise and to set forth His noble praises. Thou hast within

Praise the Lord, O my soul: and all that is within me praise His holy Name.

thee many goodly gifts of nature and of grace, which give thee occasion never

Benedic anima mea Dominum et omnia interiora mea, Nomen sanctum Ejus.

to cease from giving thanks and speaking of praises. Forget not these beneficial gifts

Praise the Lord, O my soul: and forget not all His benefits;

which He hath given thee; for of forgetfulness cometh unthankfulness,

Benedic anima mea Dominum: et noli oblivisci omnes retributiones Ejus;

which unkindness maketh thee not worthy to enjoy that is freely given thee. Consider, my soul, first, the bare and miserable estate wherein Thou wast brought by sin. Thou wast the enemy of

Who forgiveth all thy sin:

God, the bond-servant of the devil, and subject to death

Qui propitiatur omnibus iniquitatibus tuis:

everlasting. From these hath thy merciful Brother Jesus Christ, being both God and Man, delivered thee, satisfying for thy sin through His vile Death and painful Passion. What more love could He shew to thee than to

die for thee, whereby He driveth away thine offences as the wind doth the clouds, and thy sins as the mists? If thou set before thine eyes the multitude and abomination of thine own sins, then shalt thou also behold the benefits and the goodness of thy REDEEMER. Every sin hath death annexed as stipend; wherefore so oft as thou offendest, remember no less but that so oft He giveth thee a new life, upon thine humble and hearty penance. Give Him therefore the sacrifice of praises, and glorify Him, for therein He delighteth; not for His profit, but for thine; not for that He is any thing thereby advanced, but that doing thy duty by faith thou mayst be made partaker of joy everlasting with Him. Again, after that He hath forgiven thee thy sins, yet remain there in thy weak flesh many perturbations, many ready inclinations to sin, and no power to do good, many perils through violent temptations and pleasant suggestions, yea, and

Isaiah xliv. 22.

Rom. vi. 23.

many concupiscences which draw toward eternal death. But all these sores and infirmities the good Samaritan CHRIST expelleth through the preparation of His grace; and giveth health by the virtue of His Passion, with the medicine of Baptism and penance. No sore is uncurable but when thou refusest to shew thy grief and to receive His salve. Some time thy festered old sore requireth sharp incision or a biting corrosive; that is, thine accustomed sin will not be refrained unless He violently scourge thee with sicknesses, loss of goods, loss of wife, children, faithful servants, or by many other tribulations and persecutions; yet, I say, refuse not His hand, though it seem heavy to thee at the first, for all is for thy health and wealth. Think that if He loved not thee He would not chasten thee, but leave thee to sink in thine own sin to thine utter loss, both of body and soul. But He hath saved thy

And healeth all thine infirmities; — Et sanat omnes infirmitates tuas.

Who saveth thy life from destruction: life from everlasting destruction; He hath redeemed thee Qui redimit de interitu vitam tuam: with his precious blood; He died for thy sins and rose again for thy justification. Love Him therefore, my soul, and magnify Him all the days of thy life; put thine whole affiance in him, and fear no violence of enemies. For although they assault thee, yet can they not vanquish thee. For He That, through His great mercy and loving kindness, hath given thee power by Him to vanquish thine enemies, will not fail, after thy fight and victory, to reward thee with Qui coronat te in misericordia et miserationibus. a crown of joy and immortality. When death, thy last and fierce enemy, shall be overcome, then shalt thou, as a ruler or prince, receive thy said crown or garland; then shall all thy desires be satisfied with good things; thou shalt be admitted to

Rom. iv. 25.

And crowneth thee with mercy and loving kindness;

1 Cor. xv. 26.

Who satisfieth thy mouth with good things · Qui replet in bonis desiderium tuum :

the joyful company of Saints in the heavenly Jerusalem, there to have more joy and comfort than thy heart can wish. When the glory of the LORD shall appear, then shalt thou be fully satisfied to thine assured contentation ; His countenance shall replenish thee with all joy. Wherefore, soul, while thou art in this present life joined with the frail and heavy carcase, give thanks lovingly to thy gentle REDEEMER for His unspeakable kindness. His grace is ready at hand at thy call. Fight, therefore, mightily against all sinful concupiscences and vices; put off the old man, and leave all the works of darkness; put on thee a new man, and arm thee with the armour of light: begin a new life.

Psalm xvii. 16.

Psalm xvi. 12

Rom. xiii. 12.

Eph. iv. 24

Making thee young and lusty as an eagle Renovabitur ut aquilæ juventus tua

Learn of the eagle, whose property is to restore himself to

youth and strength again after he hath lived a great age. The mean of his recovery is this: his over beak through age is grown so long that it letteth his feeding, so that, what for age and for lack of food, he is become lean and feeble and almost unable to fly; then of nature, being also driven thereto by necessity, he flieth to the rock of stone, and thereon knocketh his said long beak and whetteth it still till it be broken and made handsome to feed with; then falleth he earnestly to feeding, whereby, in short space, he recovereth his strength, hath power to fly as high as ever he did, waxeth lusty, and in appearance seemeth young again. So thou, my soul, that art old and withered in sin, fly up to CHRIST, the strong and sure Rock. Leave all worldly pleasures and vanities; yea, leave the trust of thine ownself and thy power. Call for His grace, and thereby on Him strike off thine old beak, thine own cankered living; not doubting but He will make thee able to live a new

spiritual life, renewing thy mouth which was stopped for age. He will open it again, making thee able to eat the lively food of GOD's Word; yea, through faith thou shalt eat Him, Who said, I am the lively Bread that descended from heaven. Who shall so comfort thee that thou shalt not only in life be endued with the grace of the HOLY GHOST to thy strength and comfort, and power to resist all thine enemies; but also when thou shalt put from thee the burden of this miserable body, which before was heavy and oppressed thee, thou shalt fly to that sure Rock CHRIST, by Whose resurrection thou shalt obtain immortality both of soul and body in heaven everlastingly, beholding continually the pleasant face of GOD, to the fulness of all thy joy and contentation of all thy desires. And to the intent thou shouldest stand fast in hope of that I have said, and not mistrust the mercies of GOD that are ineffable, call to thy remembrance the

2 Cor. iv. 6.

John vi. 51.

Wisd. ix. 15.

The Lord executeth righteousness and judgement

Faciens misericordias Dominus

ancient goodness of the FATHER of heaven, which is all one with the mercy of His SON and the HOLY GHOST. Behold how merciful and beneficial He hath ever been to those that believed and trusted in Him; as to Noah, to Abraham, Isaac and Jacob, to Joseph, Moses, Joshua, Gideon, David, Solomon, Hezekiah, and to other innumerable in the old time, to whom was plentifully shewed the experience of His mercy and goodness. And as He hath declared His pity in helping His servants, so hath He expressed His power in revenging them on their enemies which oppressed them; as of Pharaoh, king of Egypt, of Ahab, king of Israel, Sennacherib, king of the Assyrians, Haman, the Macedonian, Herod, and many other it hath been plainly shewed. Wherefore think surely that the

For all them that are oppressed with wrong.

Et judicium omnibus injuriam patientibus.

same merciful GOD That was so beneficial to His friends in the old time, is [not], neither will be, less beneficial all manner of ways to them that believe and have a sure trust in Him, being of His Church here militant. He shewed to Moses His ways, His laws, His precepts; and to the children of Israel

He shewed His ways unto Moses: His works unto the children of Israel

Notas fecit Moysi vias Suas filiis Israel voluntates Suas.

He shewed His power and declared His will; but by CHRIST, His only SON, He manifested to us His Divine pleasure in the evangelical law. And as great wonders hath He shewed to the declaration of His power, confirmation of His laws, and to the punishment of the enemies of His Spouse the Church. How full of compassion and mercy is the LORD to all those that are sinners! How great is His patience!

The Lord is full of compassion and mercy: long-suffering, and of great goodness.

Miserator, et misericors Dominus: longanimis, et multum misericors.

How rich is His goodness! How gracious is

His sufferance, so long to abide the conversion of sinners from their iniquities! He suffereth and abideth to the intent He might have mercy on them. If they amend not, He then gently scourgeth them to call them unto Him. Answer, therefore, when He calleth; take no day for thy converting, lest thou raise His wrath in the day of His anger and just judgment; trust not so much to His mercy, that thou despise His justice; let not His long suffering of thee for thy conversion, turn to thine utter destruction. Repent in time; ask grace and mercy earnestly, and He will not fail to give them unto thee. He cannot do against His nature; His anger endureth not for ever; His threatenings cease in a short while if thou cease from thine iniquity. A little while doth He forsake thee, but with great mercifulness

Rom. ii. 4. Isaiah xxx. 18.

Rom. ii. 4.

He will not alway be chiding: neither keepeth He His anger for ever.

Non in perpetuum irascetur: neque in æternum comminabitur.

Isaiah liv. 7, 8.

will He take thee up to Him; when He is angry He hideth His face from thee for a season, but through His everlasting goodness will He pardon thee, saith the Prophet Isaiah. Neither doth He deal with us according to the quantity of our sins, nor reward us according to the multitude of our iniquities; for our sins exceed the number of the sands of the sea, and our iniquities are multiplied very sore. But GOD, in place of great plagues, sendeth small punishments; and when our infinite sins require pains infinite, yet to call us to penance He sendeth many temporal afflictions in this world, to keep our souls from destruction and to cause us to enjoy the light of the living, the light of everlasting brightness, and the true light that never shall be dimmed. How canst thou, there-

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

Non secundum peccata nostra fecit nobis: neque secundum iniquitates nostras retribuit nobis.

Prayer of Manasses, king of Judah.

Job xxxiii. 30.

fore, my soul, give condign thanks or praises to God for His inestimable goodness and grace to thee shewed? For look how high the heaven is from the earth, so great is His mercy also to them that fear Him. God hath appointed the heaven to cover and compass the earth on all parts, and to send down, sometime wind, sometime rain, sometime heat, sometime cold, sometime fair sometime foul weather, according to the necessities of man. And as it is impossible but the heaven should cover the earth and cause the benefits thereof to be shewed, so is it impossible but that God will cover, defend, and govern his servants which live in the fear of Him. For he doth ever compass His people and saveth them, as the ball of His eye, from all danger. And He saith by His Prophet Jeremiah, may the

For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

Quantum enim excelsius est cœlum terra: tantum confirmata est misericordia Ejus super timentes Eum.

Psalm cxxv. 2.

covenant be broken which I have made with the day and the night, that there should not be day and night in due season? then may My covenant also be broken which I made with My servant David, that is, with all that well and truly serve and fear Me. The SON also of GOD, the Second Person in Divinity, being in heaven eternally, ineffable, impassible, and equal in power with His FATHER, vouchsafed to come down from His celestial throne into the base region of this world, to be incarnate of the Virgin Mary, and to suffer death for the redemption of mankind; so did His mercy stretch from heaven to earth, and raised us up to life again which before were dead in sin. And as the wind driveth away thick mists from the face of the earth, so by His death He drove away our sins, setting them as far from us as the East is from the

Jer. xxxiii. 20.

Look how wide also the East is from the West so far hath He set our sins from us

Quantum distat Oriens ab Occidente: longe fecit iniquitates nostras a nobis

West. Likewise as when the sun ariseth the world receiveth light, again, when it is avaled darkness of the night approacheth; even so when grace cometh the soul is made bright and shining, which by sin again is made foul and dark. Remember therefore, my soul, what displeasure it is for the mortal body to live in darkness, lacking the sight of the carnal eye in this world, as did blind Tobit; and thereby thou shalt know what hurt the spiritual darkness of sin bringeth to the soul of man. Whereof, in figure, the stubborn Egyptians had one plague of darkness, thick and palpable, according to the darkness of their sins and disobedience against God; when the children of Israel, that is, the faithful beholders of God, had in the same country light in all places where they dwelled. The grace of God expelled from them all such darkness of sin; they feared God and served Him faithfully in their

Eph. iv. 18

Tobit ii. 10

Exod. x. 22, 23.

hearts during the time of their oppression by the Egyptians, but after being at liberty they waxed wanton and kicked against the LORD that had delivered them. Be thou therefore glad when adversity cometh; for that is the most sovereign medicine for the soul, given by the High Physician to suppress the proud flesh that rebelleth against the spirit, and thereby to make man call for His grace. And herein think thee most bound to the FATHER of heaven, and think that He loveth thee then as the natural father loveth and pitieth his son; for every good son that He loveth He will beat and correct, to cause him to stand in fear of Him. Neither think that He hath forgotten thee because He punisheth thee; for sooner will the mother forget the child born of her womb, than the LORD will forget those

Yea, like as a father pitieth his own children: even so is the LORD merciful unto them that fear Him.

Sicut miseretur pater filiorum: misertus est Dominus timentibus Se.

Heb. xii. 6.

Isaiah xlix. 15.

that fear Him. His merciful eyes never depart from them; when need requireth, He appeareth unto them. He knoweth the weakness of his frail metal whereof man is made; He considereth that he is but dust, made of the earth, and to earth shall return again. And for that He would have the perfect knowledge and experience of our nature, He sent down His Son Jesus Christ to take upon Him the same nature; Who hath proved and seen the frailty thereof. He was in all things tempted as we are, and made like unto man, sin and ignorance excepted. He feared the approaching of death that was contrary to the nature of His flesh, and in all other our infirmities He had the experience. Wherefore think not that He doth or will forget it, but doth consider that our strength is like the grass. Our jolly time

The days of man are but as grass: for he flourisheth as a flower of the field.
For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more

is like the flower of the field, which, being touched with a blast of cold wind, withereth and is gone, and the place where it grew knoweth it no more. All

Homo quasi herba: dies ejus sicut flos agri sic florebit.
Quia spiritus pertransibit eum, et non subsistet: et non cognoscet eum ultra locus ejus.

the prosperity of this world, all honour, riches, nobility, yea, the very life of man endureth but a while in comparison of eternity; and shortly after death all is put in oblivion. The place of the soul in this world is the mortal body, which after death goeth to corruption, and is no more known of the soul till the last and general resurrection, when by the almighty power of GOD the same body shall be joined to the same soul, and go to joy or to pain everlasting. GOD, I say, considering the body of man to be frail and subject to corruption, his age or his life to be like the grass which shortly withereth, also his pros-

Ezek xxxvii. 11 12

perity and his glory to be as the beauty of a flower that soon fadeth away, hath in His Godly prescience established His merciful goodness to endure for ever and ever upon them that fear Him. He hath sent down His only SON to take upon Him our mortal nature; to become grass as we are. His GODHEAD That is eternal is become partaker of man's mortality, to make man partaker of His joyful immortality; to make grass that will soon wither to endure green and pleasant for ever. But be not thou proud of this, my soul; but humble thyself, and thank Him of His great grace and mercy, whereby thou art that thou art; for what good thing hast thou that thou hast not received? It is not of thyself, wherefore glory not in thyself. Thou canst work none other work but only thy perdition; it

But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him:

Misericordia autem Domini ab æterno; et usque in æternum super timentes Eum.

1 Cor. iv. 7

Hosea xiii. 9

is His grace that worketh thy salvation. Exalt therefore His mercy and praise His righteousness, which is shewed on His faithful servants, and upon their children's children; such as keep His covenant and think upon His commandments to do them. Of His mere liberality He promised rewards to the fulfillers of His laws; which, of His truth and justice, He will not fail to perform. But to whom? Only to the doers of His commandments, not to the only hearers or the reasoners thereof, or to them which only have them in remembrance. For such are like to a man that beholdeth his bodily face in a glass, and immediately goeth away and forgetteth anon what his fashion was. But the faithful followers of His precepts are dearly beloved of Him; and not they only, but also

And His righteousness upon children's children;
Even upon such as keep His covenant: and think upon His commandments to do them.

Et justitia Ejus in filios filiorum: his qui custodiunt pactum Ejus;
Et recordantur preceptorum Ejus: ad faciendum ea.

James i. 23, 24

their children's children, the whole congregation of elect persons, such as have applied their hearts to be faithful followers of the good steps and example of their faithful parents. This is the blessing of GOD whereon David speaketh, that they which fear the LORD shall see their children's children and peace upon Israel; that is, peace everlasting in heaven for the reward of their good works. There can no good deed be unrewarded, neither any sin be left unpunished.

Psalm cxxviii. 6.

For CHRIST, the Judge of the quick and also of the dead, hath prepared His seat in heaven, and His kingdom ruleth over all. In this seat shall He judge every man according to his acts, without having respect to any person. To Him that sitteth on this seat shall all creatures which are in heaven and on earth and under the earth give

The LORD hath prepared His seat in heaven and His kingdom ruleth over all.

Dominus in cœlo paravit sedem Suam, et regnum Ipsius, omnibus dominabitur

Rev. [illegible]

O praise the Lord, ye Angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

honour and glory for evermore. To Him the holy Angels that be mighty in strength give laud and praise; they fulfil His commandment; they obey the voice of His words; they acknowledge Him to be their LORD and their Maker, and that by Him they have all the power that they have.

Benedicite Domino Angeli Ejus: fortes robore, facientes verbum Ejus, obedientes voci sermonis Ejus

O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.

To Him all the hosts of heavenly spirits give thanks and praise; they are His servants, and do His pleasure: as did the Angel that went before the children of Israel out of Egypt, and went between them and the host of Pharaoh which followed to have destroyed them; an Angel also was sent to Balaam, and stood in his way as he went with the lords of Moab; an Angel of the

Benedicite Domino omnes exercitus Ejus: ministri Ejus, qui facitis voluntatem Ejus.

Exod. xiv. 19, 20.

Num. xxii. 22.

1 Kings xix. 5. LORD ministered unto Elijah in the wilderness; did not an Angel of the LORD carry Habakkuk the Prophet by the hair of his head from Jewry to Babylon, with meat and drink for Daniel who was in the den of the lions? They are all ministering spirits, sent to minister for their sakes which shall be heirs of salvation. They bring knowledge of the LORD's will to His faithful here upon earth, and are desirous that we should as surely and obediently do His said will here on earth as they do it in heaven. Yea, all the works of the LORD magnify and speak good of the LORD, in every place of His dominion. His power and His dominion extendeth to all places: wherefore in all places ought He to be honoured and praised. Man is the handy-work of GOD, and that the most chief work next to Angel:

Dan. xiv. 36 in Apocrypha.

Heb. i. 14.

O speak good of the Lord, all ye works of His, in all places of His dominion.

Benedicite Domino omnia opera Ejus: in omni loco dominationis Ejus;

Isaiah lxiv. 8

wherefore since Angels, the most excellent creatures of GOD, do not cease to praise Him day and night, much more thou my soul and all mankind are bound to magnify Him in all places, by whom thou hast, and daily dost receive, so many benefits. Let the inward love of thy heart break forth to praises and thanks by thy mouth. Say unto Him That sitteth upon the seat, and unto the Lamb That opened the book which had seven seals, as the four beasts and the four and twenty elders with the whole company of Saints sing and say: that is, Worthy is the Lamb That was killed to receive power and riches, wisdom and strength, honour, glory and blessing; to Him being revived again and [that] liveth for evermore, and to the LORD That sitteth upon the seat, be honour and praise for evermore. Amen.

Praise thou the Lord, O my soul.

Benedic anima mea Domino.

Rev. v. 12.

PSALM CIV.

——oOo——

¶ *The soul of every faithful Christian, beholding the goodness of* God *daily shewed without ceasing to all His servants, ceaseth not to praise* God *again, expressing His marvellous power and wisdom by the shew of His marvellous works.*

BENEDIC ANIMA MEA DOMINO.

how much is my soul desirous to praise the noble power, wisdom, and goodness of Thee, most mighty Lord, That art my God and my King, my Hope and my Comfort! Who hast by

Praise the Lord, O my soul

Benedic anima mea Domino ·

so great providence created and ordained all Thy creatures, that the beauty and excellency of them declare Thy mighty magnificence to all us which are Thy reasonable creatures. The power of Thy Majesty, before to us unknown, is by the contemplation of them made manifest, causing us to praise and magnify Thee with all our possible powers. We acknowledge Thy power, Thy wisdom, Thy honour also, and Thy great glory wherewith Thou art garnished on all parts. Thou deckest Thyself with light as it were with a garment; yea, Thou dwellest in the midst of light whereunto no man can attain, which passeth far the brightness of the sun in this

O Lord my God, Thou art become exceeding glorious

Domine Deus meus magnificatus es vehementer

Thou art clothed with majesty and honour.

Thou deckest Thyself with light as it were with a garment ·

Confessionem et decorem induisti : amictus luce ut vestimento ;

1 Tim. vi. 16

Isaiah lx. 19

world. And if we consider it well, Thou Thyself, LORD, art the everlasting Light, and Thy wisdom is the brightness thereof which shall never be quenched. Thou art compassed about with bright Angels, and with the Saints shining in clearness whose inheritance is to enjoy light. Thou spreadest out the heavens as a pavilion, it covereth the whole earth as a tent covereth those that are lodged within it; nevertheless it is set so that as the elemental waters are under it, so are the celestial waters above it. Thou hast spread abroad Thy Holy Scripture over all the world by the preaching of Thine Apostles; the mysteries whereof were hid and covered with the curtain or veil of the letter, but now to Thy faithful they are uncovered.

Wisd. vii. 10.

Colos. i. 12.

And spreadest out the heavens like a curtain.

Extendens cœlum ut tentorium:

Who layeth the beams of His chambers in the waters:

Qui tegis aquis superiora ejus.

This is the book which Thy hand delivered to Ezekiel, closed and fast clasped before to the unfaithful; but to the Prophet it was opened, and the privities thereof disclosed. These mysteries are also the waters wherewith Thou coverest the heaven. The deep secrets are in the Scripture so low hid that few have nets to reach the deepness thereof; only they can attain thereto to whom Thou givest the gift thereof; and such as have it are charged to utter the same to the unlearned. The preachers are the clouds that fly in the air; whereupon Thy honour and Thy faith are carried, as it were in a chariot, to all parts of the world. Thy grace maketh them apt to pour forth the sweet dews of Thy holy Word, to water therewith the vineyard of our souls that it may bring forth right and pleasant grapes: not brambles, thorns, or wild grapes. For lack of which water-

Ezek. ii. 9, 10.

And maketh the clouds His chariot,

Qui ponis nubem ascensum Tuum:

Isaiah v. 2

ing the ground must needs be barren and unfruitful; like to the land of King Ahab, King of Israel, which lacked rain during the absence of the Prophet Elijah. How miserable are they, LORD, from whom Thou takest away Thy holy Word! There can be no greater plague in this world sent to men for the punishment of their offences than the withdrawing thereof from them. But as Thy punishments of the wicked are many and secret, even so also are Thy mercies past number to those that love Thee. Thou bestowest them according to Thy holy will, beside all expectation of men. Thy power in bringing of them quickly to pass exceedeth the swiftness of the wind. The Angels, whom Thou hast created spirits, are Thy messengers to execute Thy will with all speed; Thou hast

1 Kings xviii. 1, 2.

Matt. xxi. 43.

And walketh upon the wings of the wind.

He maketh His Angels spirits: and His ministers a flaming fire.

Qui ambulas super pennas venti.

Qui facis Angelos Tuos spiritus: et ministros Tuos ignem urentem.

made them Thy ministers, like to the flame of fire. To some they bring punishments; to some they bring secret inspiration to know Thy pleasures, and to work thereafter; in some they burn clean, and consume up their sinful and carnal desires, causing them to be new men by the infusion of Thy merciful grace. Such is Thy mighty power to work when, where, and howsoever it liketh Thee. Thou hast laid the earth her foundation, which shall never move at any time. Where the foundation is sure all that is set thereon is sure and stable. The Church or Congregation of Thy faithful earthly people here upon the earth is founded upon a sure Rock and a sure Foundation, which is Thy SON CHRIST; beside Whom no man can put any other foundation. Wherefore it must needs abide immoveable as the whole earth is immoveable,

He laid the foundations of the earth: that it never should move at any time.

Qui fundasti terram super stabilitatem suam, non commovebitur in sæculum sæculi.

1 Cor. iii. 11.

not able to be hurt with the waves of the water of temptation, neither with the stormy tempests of cruel persecution. Thus is Thy power shewed to all things which Thou takest under Thy protection. The deep waters naturally are a coverture to the earth, as is a garment to the body of man. Yea, they should surmount the height of all hills, but through Thy word they fall to their appointed places; they flee as things rebuked, and dare not do contrary to Thy commandment. They are afeard thereof as we (almost all men) are afeard of the noise of thunder. The hills and the valleys appear according to Thine appointment, and

Thou coveredst it with the deep like as with a garment:

Abysso, quasi vestimento, operuisti eam:

The waters stand in the hills.
Jer. v. 22

Super montes stabunt aquæ.

At Thy rebuke they flee: at the voice of Thy thunder they are afraid.
They go up as high as the hills, and down to the valleys beneath: even unto the place which

Ab increpatione Tua fugient: a voce tonitrui Tui formidabunt.
Ascendunt montes, et descendunt campi: ad locum, quem fundasti eis.

Thou hast appointed for them. Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth

the waters dare not pass their bounds to turn again to cover the earth. Of this Thy power, the experience was

Terminum posuisti, quem non transgredientur: nec revertentur ut operiant terram.

shewed at the general flood, when the waters covered the highest hills the height of fifteen cubits; nevertheless when Thy pleasure was they returned again thither from whence they came: so would the sea now drown all creatures living upon the earth, if Thy pleasure were not to stay it. But Thou, merciful GOD, hast made a covenant with Thy servant Noah to the contrary: that

Gen. ix. 14, 15.

Thou wilt no more destroy all the world by water; in token whereof Thou hast put Thy rainbow in the clouds. And as the sea and the waters would cover the earth, unless Thou didst stay them with Thy word; even so would the tyrants, heathen, and unfaithful people oppress and utterly destroy Thy Church and Thy

servants, if Thou, LORD, didst not keep and defend them. But when Thy Church seemeth most oppressed, yet dost Thou reserve unto Thee a great number of faithful that to the world are unknown; as Thou didst in the days of Elijah Thy Prophet preserve seven thousand which never bowed their knees to idols. Thou makest them strong against all persecutions; Thy Word maketh their enemies afraid; they have no further power to hurt Thy faithful than Thou permittest them to have. Wherefore, although the waters, that is to say the wicked, swell never so high, yet we fear not a general flood; they may invade Thy Church, and hurt many of Thine elect members of the same Church, but they shall not utterly destroy it: for Thou, LORD, hast promised to abide with Thy faithful people to the world's end. Thy grace will not leave them that love and serve Thee; they are the valleys, low through humility, but great

1 Kings xix. 18.

Matt. xxviii. 20.

in virtue, and mighty in operation, among which the wells of the Word of GOD do spring. They preach and declare Thy holy Scripture among all that will hear them. The waters of these wells have their original among the hills, and from thence descend to the valleys. These hills be the two Testaments from whence all Scriptures which declare Thy will are derived; and whosoever uttereth any other law contrary to that is contained in Thy said Testaments diggeth new wells with the servants of Abimelech, and stoppeth the wells of Abraham which contain the water of life. With these waters of holy Scripture is the ground of Thy faithful Christians watered, and it bringeth forth good fruit in due season. Of these waters all the beasts of the field may drink; of

He sendeth the springs into the rivers.

Qui emittis fontes in convallibus:

Which run among the hills.

Inter medium montium pertransibunt aquæ.

Gen. xxvi. 15.

All beasts of the field drink

Potabunt omnes bestiæ agri: et

thereof: and the wild asses quench their thirst.

these also the great wild asses may quench their thirst. reficiat onager sitim suam.

The Gentiles, the Jews, the Christians, all men of all countries and all degrees, may quench their thirst in the reading of Thy holy Word; which if they do with good intent, Thy grace shall be ready to work in them their salvation. Thy grace is locked from none but from such as will remain thirsty, dry, and barren of good will and good works. The strong and the weak, the wise and the foolish may refresh them at these waters to make them able to perform their journey in the pilgrimage of this life. Whoso will, with the woman of Samaria, ask of CHRIST drink, He will not fail to give him water of life, which whoso drinketh shall never be thirsty after. O noble waters! O clear fountains! Send us, LORD, of Thy grace that we may fervently desire, greedily receive, and plenteously be fulfilled; yea, that we may be

John iv. 14

Psalm xxiii. 2.

drunk with the much receiving of this noble drink, whereby we may forget all our wanton and idle lives that we have hitherto led, and now begin to lead a new life, a spiritual and a godly life; building our nests in the rocks of the said hills and over these delectable waters, leaving all base and earthly places, resting in them as in a sure habitation. The precepts of these two Testaments are fast and surely grounded upon the strong Rock which is CHRIST. What soul soever dwelleth or abideth on this Rock will sing and put forth his voice, as he hath learned in the Scriptures contained within these two Testaments. CHRIST did refer His sayings to the Scriptures; so did His Apostles and other holy men build upon the same foundation: their songs were ever agreeable to the Scriptures; they were like the good house-

Beside them shall the fowls of the air have their habitation: and sing among the branches.

Super ea volucres cœli morabuntur: de medio petrarum dabunt vocem.

Matt. xiii. 52

holder that bringth forth of his treasure things both new and old; wherefore the dews of Thy grace came down from above and watered their hearts. They were first earthly men, and savoured nothing but that was earthly and temporal; but Thy grace made them become spiritual, and so wrought in them that they brought forth good works. For the which they gave to Thee the honour and the praise. They accounted all their good deeds to be Thy works, and all their good thoughts to come of Thy gift and goodness. When the glory redounded to Thy Majesty, then were they satisfied: and but reason; for what goodness had they that they had not received, and that freely without any of their deservings? Wherefore to Thee, LORD, be all honour and praise, world without end, Who hast so mercifully declared Thy great goodness to mankind

He watereth the hills from above: the earth is filled with the fruit of Thy works.

Rigans montes de cœnaculis Tuis: de fructu operum Tuorum satiabitur terra;

1 Cor. iv. 7.

Rom. iii. 21.

in ordering all things in this world to his most comfort that could be devised, and to do him service. All beasts Thou madest subject unto him, and for his use; which to nourish and to feed Thou causest the ground naturally to bring forth grass and all kinds of other herbs.

He bringeth forth grass for the cattle: and green herb for the service of men;

Producens fœnum jumentis: et herbam servituti hominum;

Thou bringest through the travail of man food out of the earth, both for man, beasts, and fowls; but to exercise him in labour Thou requirest his industry to be put to Thy power. O how great is Thy liberality daily shewed herein! No time can be found wherein the earth bringeth not fruit to serve man. But specially, LORD, Thou hast ordained the earth to bring forth three kinds of things, much to his strength, comfort, and relief: which are, corn for bread to make him

That He may bring food out of the earth.

Educens panem de terra:

strong and able to travail; wine to quench his thirst, and to make his heart glad; and oil to make him to have a cheerful countenance, to make his body fat, and his limbs nimble. These are liberal and very necessary gifts to the body; but much more noble, spiritually, to the soul. For man liveth not only with material bread, but also with the Word of GOD, whereby the soul is made strong and comforted against all his enemies; it is able to do good, and to avoid evil; it receiveth spiritually Thy blessed SON, that lively Bread which descended from heaven, and by Him receiveth, after this life, life everlasting in heaven. By the wine is signified the Passion of Thy loving SON, our Master, CHRIST: for which man thirsted full sore a

And wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

Et vinum lætificet cor hominis; Ad exhilarandum faciem in oleo: et panis cor hominis corroboret.

Luke iv. 4.

John vi. 51.

long season; but when the time determined by Thy GODHEAD was come, He came and suffered for our redemption; He then quenched our thirst; He thereby made mankind merry that before was sad and out of all comfort; and where he sat in darkness, he thereby received light; Isa. xlii. 6, 7. he was before in captivity, and then was made free, and his ransom paid. But the frailty of his nature is so great, that unless he be still holden and holpen up he must needs fall again to sin. Wherefore, LORD, the oil of Thy grace is ever ready to anoint him; thereby to make him able to resist through Thee which of himself is weak, and cannot stand. This oil of gladness, this oil of comfort, springeth in Thy Deity, as in the head, and from thence descendeth first to the Manhood of CHRIST, as from the head to the beard; Whom Thou hast specially anointed above all other to the intent He should therewith anoint all Psalm cxxxiii. 2. Psalm xlv. 8

other faithful people, which are the garments of CHRIST; when, leaving all vice, they put on them the garment of His faith, and live according to His laws. The moisture of the oil is of the sap wherewith the common sort of trees of the field are fulfilled, and also the high trees of the mount of Libanus: that is, as well the common and base sort of people as also the noble, high, and mighty lords and princes of the world are replenished with this oil of Thy grace and gladness; such as Thy Deity hath planted, and predestinated to salvation; for all other plants which are not of Thy planting must be plucked up by the roots. In these high trees of Libanus the birds do breed. Such as are spiritual persons and live

The trees of the Lord also are full of sap: even the cedars of Libanus,

Saturabuntur ligna campi, et cedri Libani,

Which He hath planted;

Quas plantasti

Matt. xv. 13.

Wherein the birds make their nests:

Illic aves nidificabunt.

after the SPIRIT are succoured, brought up, and defended by the princes and nobility of the world; the holy devout persons sow to them their spiritual seed, and reap therefore temporal things necessary for their living: for who will muzzle the mouth of the ox that treadeth out the corn? 1 Cor. ix. 9. Nevertheless, so many as are spiritual are contented with food and raiment. Deut. xv. 9. For such of them as will be rich, fall into temptations, snares, 1 Tim. vi. 8. 9. and into many foolish and noisome lusts which draw them unto perdition and destruction; but so many as are very spiritual, learn of the falcon to breed in the Rock, which is CHRIST. And the fir-trees are a dwelling for the stork. Herodii domus dux est eorum: Although they have their necessaries of the nobility for their true preaching of Thy Word, yet do they not preach to please men, but to please and do their duty to Thy Majesty; for woe be unto them if they preach not. 1 Cor. ix. 16.

The Rock, which is the house of the falcon, that is to say CHRIST, is their Leader, their Guide, and their Governor, to Whom only they have respect. To this Rock in the mountains flee the harts for succour; to it fleeth the hedgehog, a beast with pricks, for refuge. The perfect man and the sinner that is loaded with the pricks of sin in his conscience run all to this Rock for succour; the one to be preserved in the grace and goodness that is given him, the other to discharge himself on this Rock of all his burden of sins; for behind on CHRIST's back doth he lay all the heavy burden of his iniquities, and is then become a new creature. So soon as man is weary of his burden, CHRIST is ready to receive it, and to ease and refresh him. As the moon receiveth her bright

The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

Montes excelsi cervis; petra refugium herinaciis.

Isai. xxxviii. 17

Matt. xi. 28.

He appointed the moon for certain seasons : Fecit lunam per tempora :

light by the approaching of the sun, and again by the far departing of the sun from her she loseth her light; so doth Thy Church here militant, and the members thereof knit together in faith, by the approaching of the Sun of justice, Thy Son Christ Jesus, and the influence of His grace, receive light of true knowledge, and power to work well to the example of other; but if Thy grace and His be once withdrawn for their iniquities, then remain they in darkness, not able to do or think any good thing. To the just elect people this sun ariseth; from the wicked it setteth and hideth itself, shewing them no light. And why? for they love darkness and the works thereof better than light; wherefore they shall seek light and not find it. The night and

And the sun knoweth his going down. Sol cognovit occasum suum

Wisd. v. 6.

John iii. 19

Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

The lions roaring after their prey: do seek their meat from God.

Posuisti tenebras, et facta est nox: in ipsa movebuntur omnes bestiæ silvæ.

Catuli leonis rugientes ad prædam: et quærentes a Deo escam sibi.

darkness shall environ them, wherein all the beasts of the forest do move. The young lions roaring then seek their prey, and ask their food of GOD. The wicked spirits greedily gape to devour the wretched sinners, being destitute of the light of grace. The iniquities of men are their most pleasant food. Nevertheless, they have no further power to tempt nor to hurt them than Thy power, LORD, doth permit them to do. For if Satan might have done his will on Thy servant Job, he had at the last slain and devoured him; so had he done to the Apostles of Thy blessed SON; so would he and his wicked complices destroy all mankind, were they not by Thy Godly power and wisdom restrained. Some men Thou sufferest to be

Luke xxii. 31.

tempted for their probation and coronation; some for their punishment and damnation. But specially in the night where sin reigneth, there our enemy triumpheth, and in the hearts of the wicked he maketh his den or resting-place; for where the sun of justice by grace doth arise in the hearts of Thy faithful, they anon depart and flee away. The man may safely go to his works, and till the land unto the evening. The faithful may without danger work all works by Thee commanded to be done, increasing in virtue and good living, all the time of his life unto the evening: that is, unto the time of death and the last end; when every true labourer in Thy vineyard shall receive of Thee for his wages a penny for his day's

The sun ariseth, and they get them away together: and lay them down in their dens.

Oriente sole, recedent: et in speluncis suis cubabunt.

Man goeth forth to his work, and to his labour: until the evening.

Egredietur homo ad opus suum: et ad servitutem suam usque ad vesperum.

Matt. xx. 14

work, that is, the kingdom of heaven for his reward, what time soever he begin to work in Thy work, as Thou hast promised of Thy mere liberality and free goodness. O merciful LORD, how noble and manifest be Thy works, passing far the capacity of all Thy creatures to comprehend! But Thou full wisely hast wrought all things by the same Wisdom That hath been with Thee before any thing was created, and before all time; by the which Thou hast numbered the sands of the sea, the drops of the rain, and the days of time; by which also Thou hast measured the height of heaven, the breadth of the earth, and the deepness of the sea. This Wisdom is Thy very SON, the second Person in TRINITY; He is Thy Power and Thy Wisdom, in Whom are hid all the

O Lord, how manifold are Thy works: in wisdom hast Thou made them all,

Quam multa sunt opera Tua Domine! omnia in sapientia fecisti;

Eccius. i. 2, 3.

1 Cor. i. 24.

Col. ii. 3.

treasures of wisdom and knowledge; by Him hast Thou wrought Thine own work according to Thy nature, which is to have mercy, and not to shew cruelty; by Him hast Thou wrought the work of our redemption, and delivered us from eternal damnation. And although Thou be sometime angry with us for our wickedness, yet is it to the intent to shew Thy mercy after, which is Thy proper and natural work. On this manner dost Thou fill the earth full of Thy riches: not only by the order and disposition of Thy earthly creatures thereof, but chiefly in that Thou causest man, by Thy help, to leave the inordinate love of the world and the wanton pleasures thereof, and to become a new man, aspiring to the heavenly things. In this Thou causest him to be just and perfectly Thy possession; to be of Thy peculiar flock, of which Thou takest great care. Thou hast ordained Thine

Isa. xxvii 29.

The earth is full of Thy riches.

Impleta est terra possessione Tua.

elect to walk and travail in this great and wide world, which may well be compared to the great sea. For as in it are innumerable things creeping, both great and small beasts, even so in this world are many terrible dangers and dangerous temptations; sometime by flattering pleasures; sometime by cruel displeasures, which appear therein; sometime by prosperity; sometime by adversity; sometime by cruel manifest enemies; sometime by subtilty of false feigned friends. So that there are many more dangers to men that live here on earth, than be to those which pass over the seas. Yet for all these fearful dangers, let the faithful never be afraid. For as the sure ships fleet in the sea under their sails, and pass through the stormy tempests without drowning, so do Thine elect pass through the

So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts

Hoc mare magnum et spatiosum: illic reptilia innumerabilia. Animalia parva cum magnis

There go the ships,

Ibi naves pertransibunt;

fearful perils of all their enemies in this world, by the means of the ship of Thy Church, and the true faith thereof; of which ship CHRIST is the Sternsman, the Guide, and the sure Anchor to be cast in all necessities. Whoso trusteth in Him shall be brought to the fair haven of perfect beatitude. Whoso keepeth him within the boards of this faithful ship needeth not to fear the great whales or other monsters much terrible to shipmen, neither yet the dreadful dragon, that sturdy, strong leviathan, whose sporting-place is in the deep of the sea; to whose power no power on earth may be compared; for he is so mad that he feareth nothing, and is the king over all the children of pride. This is that Lucifer which fell from heaven; this is the serpent that deceived in paradise, and brought death to all mankind. He was first made by Thy

And there is that leviathan: whom Thou hast made to take his pastime therein.

Draco iste, quem formasti ad illudendum ei:

Job xli. 33, 34.

Isaiah xiv. 12
Luke x. 18.
Gen. iii. 4.

Majesty a bright Angel; but through sin he is become a cruel devil, and hath power, through Thy sufferance, to illude, to tempt, and to deceive mankind. Nevertheless, when Thy faithful people are penitent for their offences, resist his temptations, follow Thy laws, put their whole trust in Thee and Thy blessed SON; then do they mock and deceive him; they put a ring through his nose, and bore his chaps through with an awl. And as CHRIST mocked him, laying an hook for him baited with His humanity, which when he thought to devour, causing Him to be put to death of the Jews, he was tripped in his own turn, and taken with the hook of His Divinity; in like manner do the faithful members of CHRIST also mock and deceive him: for when he thinketh them surely in his danger, they turn to their Head, CHRIST, for refuge, and by His help do vanquish him. Great therefore, good LORD, is Thy mercy and goodness

Job xli. 1, 2

That sufferest not Thy faithful to be tempted above their strength; but in the midst of their temptation makest a way for them to escape out. The enemy hath no power of himself but such as Thou sufferest him to have. He, with all other creatures, hang all upon Thy will and commandment. All wait on Thee, that Thou mayest give them meat in due season; when Thou givest it them, they gather it. The meat appointed to that serpent which deceived Eve was earth: of the earth, therefore, and of earthly men that love better earthy things than heavenly, is the food of that fierce leviathan; such as are left destitute of Thy grace, and depart from Thee, are left to be the food of this serpent or dragon. But I heartily beseech Thee, most merciful and mighty God,

1 Cor. x. 13.

These wait all upon Thee: that Thou mayest give them meat in due season. When Thou givest it them they gather it:

Omnia a Te expectant ut des illis escam in tempore suo. Dante Te eis, colligent:

Gen. iii. 14.

keep this dragon long empty; let him not devour those for whose redemption and salvation Thou vouchsafedst to send Thy most entirely beloved SON, to suffer Death and Passion. They have (the more pity) too great plenty of food of infidels. Bring them also, LORD, I beseech Thee, into the true faith of Thy holy Church, that they may know Thee, and Him That Thou hast sent for the salvation of all the world; that there may be on both sorts one Shepherd and one flock; and send us all, LORD, Thy merciful favour. Open Thy liberal hand, and fill us all with Thy goodness. Hide not Thy face from us for our offences; for then have we cause of sorrow and mourning continually. No creature can live without the nourishing of corporal substance, but must die and turn to earth and corruption. Neither can

John x. 16.

And when Thou openest Thy hand they are filled with good. When Thou hidest Thy face they are troubled.

Aperiente Te manum Tuam, replebuntur bonitate. Abscondes cultum Tuum et turbabuntur.

When Thou takest away their breath, they die, and are turned again to their dust.

Anferes spiritum eorum, et deficient, et in pulverem suum revertentur.

the soul of man abide in life spiritual without the influence of Thy grace; but it must needs die the death through sin. When Thou didst command Thy Prophet Elijah to depart from Ahab there ensued in all Jewry great drought and barrenness; it rained not by the space of three years and six months; but when Thou didst turn Thy face toward the country again, sending Thy said Prophet thither, they had plenty of rain, and great fertility. Send forth therefore, merciful GOD, Thy sweet breath upon us; make us new again, that we may leave our old naughtiness, and become new creatures. We acknowledge ourselves to be dust and ashes; send therefore Thy HOLY

James v. 17

1 Kings xviii. 1

When Thou lettest Thy breath go forth, they shall be made:

Emitte spiritum Tuum, et creabuntur:

Gen. xviii. 27

SPIRIT to renew the face of our souls, making it conformable to Thine image, according as Thou didst first create it, which through sin we have made very foul and deformed. Then shall we give glory unto Thy Majesty, which endureth for ever; and Thou, LORD, shalt rejoice in Thine own works. Our work is iniquity; Thy work is mercy and forgiveness. Thou art our justice, whereby Thou makest us just, which before were wicked sinners. Thou makest us, Thine earthly creatures, to tremble for fear of Thy mighty power and Thy justice. Our pride is thereby abated; we account the goodness which we have done to be of Thy gift and goodness, nothing presuming of

And Thou shalt renew the face of the earth.

Et renovabis faciem terræ.

The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in His works.

Sit gloria Domini in sempiternum: lætabitur Dominus in operibus Suis;

Isa. xxviii. 5. 6.

The earth shall tremble at the look of Him.

Qui respicit terram, et facit eam tremere:

our own frail power; for we know that Thy HOLY SPIRIT resteth upon those that have a lowly, troubled spirit, and stand in awe of Thy words. But the great hills dost Thou touch and they smoke. The proud and stiff-necked people dost Thou touch, by scourging and punishing them, and then they come to the knowledge of Thee, and of Thy mighty Majesty; then will they say, as Nebuchadnezzar said after his punishment, "Honour and praise be to the GOD of heaven, Whose power endureth alway, and His kingdom from one generation to another, in comparison of Whom all that dwell upon the earth are to be reputed as nothing;" then will they send forth a smoke of sacrifices and prayers to Thee, confessing their weakness and Thy mighty magnificence: their prayer shall ascend up into Thy sight as an incense, and

Isaiah lxvi. 2.

If He do but touch the hills, they shall smoke.

Qui tangit montes, et fumigant.

Dan. iv. 34, 35.

the lifting up of their hands shall be an evening sacrifice. Cruel Saul was touched of Thy hand, and became Paul, a well-beloved Apostle, and, through the help of Thy grace, laboured more abundantly than all the other Apostles: such is the power of Thy gracious influence. This Thy noble grace send me, most merciful GOD, whereby I shall have a loving desire to honour Thee, LORD, and to praise Thee, my GOD. So long as I have any being, I will not cease to confess my sins to Thee, and to lament mine iniquities; and then shall my words be pleasant and acceptable to Thee; and as I joy wholly in Thee That art my CREATOR, and in Thy SON Which is my RE-

Psalm cxli. 2.

1 Cor. xv. 10

I will sing unto the Lord as long as I live: I will praise my God while I have my being.

Cantabo Domino in vita mea: psallam Deo meo quamdiu sum.

And so shall my words please Him: my joy shall be in the Lord.

Placeat Ei eloquium meum: ego vero lætabor in Domino.

DEEMER, so shalt Thou delight in me that am Thy poor creature and handy-work, granting me the fruit of Thy SON CHRIST'S Passion, which He suffered for my redemption. And since, LORD, that Thou and all Thy heavenly company rejoice so much in the conversion of sinners, that it is more joy in heaven of the turning of one sinner to penance, than it is of ninety and nine just men which need no repentance, I most humbly require Thee to consume the ungodly and all sinners out of the earth: not that Thou shouldest destroy them, but consume their sins through the power of Thy grace; so that from henceforth they be no more sinners, but return to Thee through hearty repentance. Let their ungodliness be brought to an end; that they and we, in perfect unity of Thy faith, may

Luke xv. 7.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end.

Deficient peccatores a terra, et impii ultra non sint:

Praise thou the Lord, O my soul, praise the Lord.

praise and magnify Thee, with Thy SON CHRIST, and the HOLY GHOST from You both proceeding, world without end. Amen.

Benedic anima mea Domino.

PSALM CXVI.

——oOo——

¶ The faithful man considering the benefits by GOD *to him given, breaketh forth to giving of praises, and working good works; and for the love which he beareth to* GOD, *is contented gladly to suffer all persecutions, yea, very death, so that the honour of* GOD *be thereby increased.*

CREDIDI, PROPTER QUOD.

WHOSOEVER intendeth to be the son of Thee, most merciful GOD, That art so good and so loving a FATHER, and to inherit the kingdom of heaven as heirs together with Thy blessed SON JESUS CHRIST, it is above all things

first requisite, that he believe truly in Thee, and in the Articles of Thy faith which Thou hast in holy Scripture commanded: for whatsoever is not of faith, that same is sin. Faith is the sure and perfect foundation of all Christian religion, whereby Thy faithful hope surely that all Thy promises made to them of Thy mere liberality shall surely and undoubtedly be fulfilled; so that heaven and earth shall perish rather than one of Thy words or promises should be unperformed. By faith Abraham was justified, and by faith he was ready to make sacrifice of his only begotten son Isaac. By faith Moses undertook to do message unto Pharaoh king of Egypt, and by faith he entered the Red Sea with all the Israelites. Faith saved all the holy Patriarchs, Prophets, and the good Judges of Thy people. Upon the faithful only

Rom. xiv. 23

Heb. xi. 6.

Luke xxi. 33.

Gen. xv. 6.

Gen. xxii. 10.

Exod. iv. 20.

Exod. xiv. 21, 22.

did Thy SON CHRIST work His miracles, insomuch that in His country of Galilee He did not many miracles, because of their unbelief. And by this faith with the help of Thy grace, at this day, and to the end of the world are, and shall all Thy chosen people be saved, and that freely without any deserving. Of this being fully persuaded by Thy holy Scripture, I believe in Thee, my most mighty GOD, Three Persons in One Essence, and in all things contained within the limits of Thy said holy Scripture. And the same Thy faith I will not let to confess before all the world. I will not do as many of the princes of the Jews did, which believed in Thy SON, yet durst they not boldly confess Him, neither be aknown of their faith, lest they should have been expelled out of the synagogue: they more esteemed the glory of this world than they did the glory of GOD. But

Mark. xiii. 58

Eph. ii. 8, 9.

I believed. Credidi,

John xii. 42, 43.

through the help of Thy grace, LORD, I will nothing speak but that I firmly believe; and that which I do believe I can by no means hide, but have, and will boldly speak; for I know that whoso doth confess Thee before men, him wilt Thou confess before Thy FATHER which is in heaven. Faith causeth me to love Thee, for Thine own sake, above all creatures. Love causeth me to confess Thee before all the world, and for Thy sake to work toward my neighbour as Thou hast commanded me; trusting for my so working to have the reward which Thou freely hast promised and annexed to my work. But as the uttering of verity commonly breedeth envy, so doth envy breed much trouble. To the true confession of Thy godly Word is annexed persecution, trouble, and vexation, without which few

And therefore will I speak:

Propter quod locutus sum

Matt. x. 32

But I was sore troubled:

Ego autem humiliatus sum nimis.

good men have escaped since the beginning of the world. The faithful must enter heaven by many tribulations. Paul suffered much trouble as an evildoer, and was in bonds for the Gospel's sake; but the Word of God was not bound. It is a true saying, (saith Thine Apostle Paul,) that if we die with Christ, we shall live with Him: if we suffer patiently adversities for Him, we shall also reign with Him. Adversity is the right way to the kingdom of Christ; whoso take not their cross on their backs, and follow Him, cannot be His disciples. Persecution and trouble bring the fear of God, and the knowledge of man's own infirmity; and lead him, as it were a man rapt in a trance, to the only contemplation of heavenly things, whereby he shall know and boldly confess that all his power and sufficiency cometh of God. All vice and

Acts xiv. 22

2 Tim. ii. 9, 11, 12

Luke xiv. 27

I said in my haste.

Ego dixi in excessu meo:

naughtiness cometh of his own corrupt nature. God only of Himself is good and true, but all men are liars, the children of sin and damnation. Peter presumed of himself to stand fast by His Master Christ, but soon after he denied Him, and was found a liar. It is Thy grace that maketh man to be true, and to be good. Thy grace is the nurse of all good things; it leadeth man from one virtue to another; it keepeth us from falling, and helpeth us up again when we are fallen. Thy loving-kindness hath been from everlasting, and endureth for ever. What shall I, therefore, give again unto Thee, Lord, for the manifold benefits that Thou hast done unto me? When I remember Thy tender love shewed to man in his noble creation, next in

Rom. iii. 4.

All men are liars.

Omnis homo mendax.

Matt. xxvi. 35

Wisd. xvi. 25.

What reward shall I give unto the Lord: for all the benefits that He hath done unto me?

Quid reddam Domino: pro omnibus quæ retribuit mihi?

power, wisdom, knowledge, and understanding to the nature of Angels; made also touching the soul like to Thine own image; whom Thou didst plant in that most pleasant garden of Eden, a place of pleasure, where he might have lived ever if he would have kept Thy commandment; I cannot but still lament his frailty, in that he so shortly did break it, for which he deserved death everlasting. Yet of Thy mercy and gentleness Thou didst not straight execute Thy sore sentence upon him, throwing Him down to hell, as Thou didst the Angels for their offence; but Thou didst suffer him to dwell in this world to lament his fall, and to abide the time by Thy Majesty appointed for his reconciliation; Thou didst gently consider his frail nature and substance, wherefore Thou didst more pity him than Thou didst Angel, whose nature was made pure and excellent, and therefore of presumption minded to be equal with Thee. Then, LORD, at length Thou

Gen. ii. 8.

sentest Thine own only SON to become Man, and willedst Him to suffer death for man's redemption. What more love might be shewed to him than Thou hast shewed? What more could be done to Thy vineyard than Thou hast done? Thy charity was fervent to us when we were all sins. Few men would now gladly die for their righteous friend; but Thou sentest Thy SON to suffer death for Thine enemies that were sinners. Yea, when we daily now do fall still from Thee by committing all kinds of vices, yet dost Thou mercifully suffer us, and gently receive us so oft as we do return again to Thee by penance. We forgive our neighbours scarcely one or two displeasures that they do to us; but Thou, LORD, forgivest us, not seven times only, but seventy times seven times, that is, so often as we fall; and even so willest Thou us to forgive one another. Wherefore, to the intent I would not be found

Isaiah v. 4.

Rom. v. 7, 8

Matt. xviii. 22.

unthankful nor unkind, I do search busily to find some mean to recompense part of Thy loving gentleness oft shewed to me; and the more I search, the more I find myself unable. I find in me nothing that is good; I am environed with misery, vanity, and sin, having no good thing but that I have received of Thee; so that if I yield to Thee any goodness, it is a rendering of that Thou gavest me before. The most pleasant things that I may do to Thy Majesty, are: first, to receive the cup of salvation, that is, to give Thee hearty thanks for Thy great benefits, and to be inwardly sorry that ever I did any thing which should offend Thee; then, to mortify the concupiscences of the flesh, to put off the old Adam and put on CHRIST, to leave to be carnal and become spiritual. Yea, I will not love the frail flesh so much, but that as Thou hast caused Thy SON CHRIST to die

1 Cor. iv. 7.

I will receive the cup of salvation: Calicem salutaris accipiam:

Eph. iv. 22.

Rom. xiii. 14

for me, so will I not let (taking example of Him) to suffer all kinds of pains and persecutions, yea, and death, if need require, for Thine honour's sake. But I know right well that I am much unable this to do and suffer of mine own self. Wherefore I will call on Thy Name for Thy grace, for Thine aid and assistance, to help me and to strengthen me in this my good purpose; not doubting but Thou wilt graciously hear me in the day of my trouble, and deliver me. My heart and all my whole body I offer willingly to Thy service; (which, although it be of small value indeed, yet I do not mistrust but that it shall be as acceptable in Thy sight as was the offering of two mites, which the poor woman threw into the treasury at Jerusalem; which small sum of her poverty Thou didst more esteem and praise than Thou didst all the great gifts of the rich men;)

And call upon the Name of the Lord.

Et Nomen Domini invocabo.

Psalm l. 15.

Mark xii 43.

beseeching Thy Highness to accept this gift of my poor soul and body; not for that Thou shalt any thing be advanced thereby, but for the declaration of my loving mind toward Thee; and that Thou mayest vouchsafe so to work in them by Thy grace, that they may will and work that may be acceptable in Thy sight, that I may truly perform my vows before made unto Thee: that is, to keep Thy laws and commandments, which I and every true Christian profess to keep; which if I observe faithfully, Thou hast promised me Thy kingdom of heaven as my reward, and if I break but one of them, I am guilty of breaking them all. Great is the vow that I have made, and far passing the possibility of man's power to fulfil; but that is impossible to men is not impossible to Thee. Wherefore Thy helping hand, LORD, reach unto me, as Thou didst reach it to Peter; and

I will pay my vows now

Vota mea Domino reddam

James ii. 10

Mark x 27

Matt. xiv. 31.

as he was thereby made able to walk upon the waters, so shall I be able thereby to perform all Thy holy laws; which my heart is desirous to do, in the presence of all Thy Congregation, that other may take example of my doings, and glorify Thy Majesty for Thy noble gift. Strengthen me with Thy HOLY SPIRIT; give me an heart and will rather to choose to suffer death than to break any of them, knowing that the death of Thy saints is right dear and precious in Thy sight. Thy faithful servants which suffer with Thy SON CHRIST shall also be glorified with Him. In this they shew themselves to be Thy sons, and shall be, therefore, heirs together with CHRIST in His reign: although they be over-

In the presence of all His people

Coram omni populo Ejus.

Right dear in the sight of the Lord is the death of His saints.

Pretiosa in conspectu Domini mors sanctorum Ejus.

Rom. viii. 17

Wisd. iv. 7

taken with death, yet shall they be in rest. O how excellent a reward is this! A joy eternal for a small pain temporal! But as Thy power is inestimable, so are Thy rewards ineffable to those that are Thy true servants; of which company my desire and trust is to be one. I am received into Thy service by Thy loving SON CHRIST; I have the badge of His faith, and the livery of charity, whereby His servants be known from the servants of His enemy: and all is of Thy gift and His mere goodness, not of mine own merits; for I have long served the devil and sin, following the desires of the flesh and the world, insomuch that I was bond-servant unto them, fast locked and chained in their bonds. But I thank Thee, LORD, of Thy mercy Thou hast broken all my fetters wherewith I

Behold, O Lord, how that I am Thy servant: I am Thy servant, and the son of Thine handmaid:

O Domine quia ego servus Tuus: ego servus Tuus, et filius ancillæ Tuæ;

Thou hast broken my bonds in sunder

Dirupisti vincula mea:

was tied, and made me free through the death of Thy loving SON, Who hath paid my ransom and redeemed me out of captivity; wherefore He may claim me to be His servant. But I am farther in Thy bondage and His: for I am also the child born of Your handmaiden, which is the holy Church, Thy faithful Congregation, who is now Thy servant and Thy handmaiden. She hath, doth, and will serve Thee, from the beginning of the world to the end thereof; she hath her eyes as ready waiting upon Thee, as the eyes of servants are to their masters, or as the eyes of a handmaiden are upon the hands of her mistress; she knoweth only Thy voice, as the sheep do know the voice of the right shepherd, and follow him, but to any stranger she giveth none ear; she receiveth no laws nor commandments but only Thine, LORD, That art the very good Shepherd. All this doth she here in her pilgrimage in this world; but after the latter

Psalm cxxiii. 2.

John x. 4. 5.

day of judgment, then shall she be the well-beloved Spouse of CHRIST; she shall then rest in His arms. Jacob served for Rachel seven years, to get her to be his wife; Thy SON served above thirty years to have her to His pure wife, and to make her without spot or wrinkle. This is that bright, heavenly Jerusalem, the wife of the LAMB, so pleasant to behold, whereof in revelation Thou didst shew a figure to the blessed Apostle of Thy SON, Saint John; she shall then never after sustain sorrow or pain, but all joy and perfect beatitude. This Thy great and merciful goodness considered, I do acknowledge me many ways to be bond-servant to Thee and Thy gentle SON: first by nature, for my creation; then by birth, for that I am born of Thy handmaiden; and also by redemption, for that I was dearly bought with the blood of Thy SON, and redeemed at a high ransom, where else I had

Eph. v. 25. 27

Rev. xxi. 2. 4

1 Cor. vi. 20

gone to everlasting damnation. For all these Thy benefits, I can no more yield again to Thee but the sacrifice of thanksgiving, which I know is to Thee very acceptable: Thou wouldest have none unkindness shewed to Thee on our parts. Thy Name, therefore, will I call upon, and honour it all the days of my life. I will also, as I promised, fulfil my vows which I made unto Thee. I will give up myself to Thee, as an oblation which is due to Thee seeing it is Thine image; as the coin of Cæsar, or of any prince, is due to him because his figure and inscription is therein. I will also keep Thy precepts, so near as Thou wilt give me grace, and that openly in the sight

I will offer to Thee the sacrifice of thanksgiving:

Tibi immolabo hostiam laudis,

And will call upon the Name of the Lord.

Et Nomen Domini invocabo.

I will pay my vows unto the Lord,

Vota mea Domino reddam,

Matt. xxii. 20, 21.

In the sight of all His people: of all Thy people; thereby to allure them to serve Thee faithfully, and to win them to Thee. I will not cease to declare unto them how merciful Thou hast been and daily art in receiving us to Thy grace, forgiving all our offences, if we repent. I will still acknowledge all the goodness that I have to come of Thee, and all naughtiness to come of my naughty, corrupt nature. Thus Thine honour will I ever magnify

Coram omni populo Ejus:

In the courts of the Lord's house, in the courts of the LORD's house, that is, before all Thy faithful Congregation; before Thine elect people in the midst of Thy Church that is my mother; and in the midst of Thy city of Jerusalem, whereof we are now citizens, not foreigners or strangers, but of Thy holy household, through the means of Thy SON CHRIST JESUS.

In atriis domus Domini,

Even in the midst of thee, O Jerusalem.

In medio tui, Jerusalem

Eph. ii. 19.

PSALM CXXI.

——oOo——

¶ *The faithful person desireth help of* God *against all his enemies, and therein only putteth his sure trust.*

LEVAVI OCULOS MEOS.

O FATHER of heaven, of power almighty, Which, with Thine only Word, didst create and make all the whole world, with the goodly contents thereof: and all for the profit and service of man, whom Thou didst create, of all other, a most noble and perfect

creature, giving him power upon the earth, and in the waters, and of all the fowls and birds of the air. Thou madest him also after Thine own similitude or likeness, enduing him with a reasonable soul, and the noble powers thereof. Thou also didst put him into that pleasant garden of Paradise, nothing excepting from him but the eating of the only tree of knowledge of good and bad; and further, for his help, comfort, and company, of a rib of his side Thou madest for him a woman, and gavest her to him to be his wife. There had they instructions given them, and the law of life for an heritage; before them were laid both life and death, good and evil, with a free will given them to take whethersoever liked them. But their frailty was such, that they, through a small enticement, chose the evil and left the good; they left life and chose death. Thus, LORD, through sin and breaking Thy commandment, man lost the free will that was

Gen. ii. 16, 17.

Ecclus. xv. 17.

given him in his creation, and purchased death to all his posterity. In the way as he went from Jerusalem to Jericho he fell in the hands of thieves, who, hurting and wounding him sore, departed, leaving him half dead. There could he of none have help, but only of the good Samaritan who passed by the same way; he poured wine and oil into his wound, and took the cure of him. This Samaritan was Thy most loving Son Christ, Which took upon Him all the iniquities of mankind, and laid them on His back, by His death purging and cleansing him, not only from the sin original of our forefather Adam, but also from all our actual sins by us committed from time to time, by the virtue of His Passion, and the Sacrament of Baptism and penance. For as by one, that is, our first Adam, was death sent into all mankind, so by one other, our second Adam, Christ, was mankind restored to life. For the

Luke x. 30

Isaiah Lii. 6.

Rom. v. 12, 18.

which great and high benefit of Thy SON's blessed Passion for our redemption, we Thy poor creatures most humbly praise and thank Thee, and acknowledge His inestimable love toward us, in that He vouchsafed to die for us, being then sinners; and in that we were sinners, we were both Thine and His mortal enemies. Nevertheless, most merciful FATHER, the sparkles of the fire kindled in us by our old father Adam and the dregs or remnants of his sin remain in us, that we are become so frail and weak that we can do no good of ourselves; no, not once think a good thought. And in case we, by Thine assistance, will do any good act, yet are we not able of ourselves to perform it; but the will and the performing of the same doth wholly depend upon Thee, and the help of Thy most kind SON, our loving Brother. It lieth not in us now to choose and take what way shall be best, but all our steps and proceedings toward goodness must be directed

Rom. vii. 18

Philip. ii. 13.

by Thee. We wander here miserably in the valleys and low parts; our strength will not serve us to climb to the height of the hills, where Thou dwellest, LORD, in the mount of Sion, a place prepared for Thine elect, a chosen inheritance of Thy faithful servant Abraham and his seed. Wherefore, since we, being burthened with the affects of worldly pleasures and also with other cares and troubles, can by no means ascend to Thee, That art on the top of so high a mountain, accompanied with so many legions of Angels that still attend upon Thee, we have no remedy, but with Thy Prophet David now to lift up the eyes of our hearts and minds toward Thee, and to cry for help to come down from Thee to us, Thy poor and wretched servants. We wander here alow, as lost sheep having no shepherd; we are assailed on every side with manifold enemies; the devil, ravening

I will lift up mine eyes unto the hills:

Levavi oculos meos in montes

1 Pet. v. 8.

and hungry, seeketh whom he may devour; the world, blandishing and alluring us to her deceitful vanities; the flesh also which we carry about with us, being a domestical enemy, ready and prone to draw us to all vices and pleasures: from these can we by no mean be defended but by Thee, LORD. Send us, therefore, Thy help from the high hills.

From whence cometh my help — Unde veniet auxilium mihi

Send us Thy holy Angels to assist and strengthen us; by whose help we may, by steps of virtues, climb up to Thee, to inhabit among these noble hills the country of all fertility and abundance. To these hills, after long labour, Thou broughtest the Israelites; among these hills Thou causedst Thy chosen city of Jerusalem to be built, to be through them the stronger and more sure against all assaults of enemies; from these hills descended the sweet springs and fountains of water to overflow the low valleys, and make them both pleasant and profitable. Thus of Thee,

most merciful FATHER, floweth all bounty and goodness; Thou madest heaven and earth for Thine own honour, and man's commodity. Establish, therefore, good LORD, the chosen work of Thine hand with Thy eternal help from heaven; send us down the well-spring of Thy grace; send Thy strong Angels to aid us, by whose help no assault of our spiritual enemies may prevail against us; no, not once be able to remove our feet or thoughts from the observing of Thy godly will and pleasure. The bright Angels stood not fast, but through pride slipped, and sustained a great fall. Our father Adam also brake Thy precept, and his foot slipped; he fell from paradise of pleasure into this world, a place of travail; he fell from immortality to mortality. Take away therefore from us, LORD, that proud slippy foot,

My help cometh even from the Lord Who hath made heaven and earth.

Auxilium meum a Domino Qui fecit cœlum et terram.

He will not suffer thy foot to be moved:

Non det in commotionem pedem tuum:

so that no temptation of sin remove us, causing us to fall from Thee. Make us to be true Israelites, that is, seers of GOD; make us the true seed of Abraham by faith, and of Isaac by promission; so that, by the help of Angels, we may dwell here in the city of Jerusalem, that is, in Thy true Church here militant; continuing in Thy true faith without swerving; abiding in hope of Thy promise made to all Thy faithful; and working by ardent charity, as Thou hast commanded us, to the good example of other, and to the glorifying of Thine excellent Majesty. And then need we not to be afraid of any power of enemies: Thou being our Keeper and our Watchman, we are sure from all sudden invasions. Thine eyes are, and ever will be open upon us; Thou never sleepest, nor none of Thy

Rom. ix. 8

Matt. v. 16

And He That keepeth thee will not sleep. Behold, He That keepeth Israel: shall neither slumber nor sleep.

Neque dormitet Qui custodit Te. Ecce non dormitabit neque dormiet: Qui custodit Israel.

holy Angels, but intentively do attend to the safe keeping of Thine elect and chosen people, that are the lively stones of Thy Church or Congregation. All men, be they never so holy, do sleep and slumber; but CHRIST sleepeth not: He slept once, and arose again from His sleep, so that He will never more sleep, but preserve the true Israelites from all perils. They shall see Him here by faith, as it were in a glass, and after this life they shall see Him even as He is. Thy strong defence is much more sure for us than we ourselves can wish or devise. All the works that we can do are nothing worth to our protection. Those we clearly refuse, and appeal to Thy mercy, and call for the help of Thy grace; through the which we shall be (as it were under the shadow of Thy wings) defended from the heat of the

1 Cor. xiii. 12.

1 John iii. 2.

The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand;

Dominus custodit te, Dominus protectio tua: super manum dexteram tuam.

So that the sun shall not burn thee by day: neither the moon by night

Per diem sol non uret te: neque luna per noctem.

sun in the day time; that is, from vain glory and all other temptations in prosperity; and also from the coolness of the moon by the night, that is, from slackness, and not doing at all times those things which we ought and are commanded. The first would move us to the contempt and forgetfulness of Thee and Thy will; the second would lead us to desperation. But from all these evils, LORD, Thy Word defendeth us, both touching the body and also the soul, that the temptations of our enemies shall not prevail against us. Thou hast been our Protector, even from the breasts of our mother hitherto; and our trust is that Thou wilt no less do all the rest of our life, and specially in the hour of death; so that, when we shall put off this sack

The Lord shall preserve thee from all evil: yea, it is even He That shall keep thy soul.

Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

The Lord shall preserve thy going out, and thy coming in from this time forth for evermore

Dominus custodiat introitum tuum, et exitum tuum: ex hoc nunc, et usque in sæculum.

of mortality, this body corruptible, we shall put on the garment of immortality, and ascend to Thy heavenly city of Jerusalem; where we should rest in the bosom of our father Abraham, the father of all faithful believers, in joy that may not with the tongue be expressed, nor with the heart be comprehended; there praising Thee, with Thy loving Son, and the Holy Ghost, proceeding from You both, world without end.

Amen.

PSALM CXXX.

—oOo—

¶ *The sinner, being drowned in the floods of sin, crieth to* God *for His help, and prayeth to be delivered from the danger thereof.*

DE PROFUNDIS.

HEN I do earnestly behold mine own estate, whereunto I am brought through sin; that is, not only to be naked and bare of all goodness, but also to be overwhelmed and drowned in the depth of all filthy iniquity; I cannot but lament,

mourn, and cry for help, as doth a woman whose time draweth near of the birth of her child. She can take no rest till she be discharged of her burthen; no more can I, LORD, so long as I feel myself loaded with my heavy burthen of sin, the weight whereof draweth me down to the deep bottom of all misery. From whence I can by none be delivered, but only by Thee, That art the Guide and the Eye to those that are blind through ignorance, the Succour of the oppressed, the Comfort of the weak, and the Life of those that are dead, so that they repent and call unto Thee. It is not the long distance of us from Thy Highness which keepeth our prayers from Thee: Thine ears are ready in the hearts of all that are ready to cry for the help of Thy grace. Jonah was in the bottom of the sea, in the belly of a fish, three days; from which low depth he cried unto Thee, and Thou, mercifully hearing him,

Isa. xxvi. 17

John xi. 25.

Jonah ii. 1.

didst deliver him. Whoso is made far from Thee through sin, by repentance is made near unto Thee. He that is in the bottom of the sea of misery, if he begin to call for Thy help, incontinent beginneth to arise and float from that depth, and cannot be suffered to sink. There is nothing that draweth a man down so much as doth continual prosperity and false felicity; which seem to hold a man up by the chin, but at length by them he doth sink, and not swim to the banks of assured health.

Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well: the voice of my complaint.

De profundis clamavi ad Te Domine: Domine exundi vocem meam; Fiant aures Tuæ intendentes: in vocem deprecationis meæ.

From all these deep dangers, most merciful GOD, I cry and call piteously unto Thee, Which art only able to help me. Hear therefore, I heartily pray Thee, my sorrowful prayers, and let my poor petition pierce the ears of Thy GODHEAD; and since Thy SON CHRIST died for to release us of sin, let

not my sins be a stay whereby my prayers should not be heard; but wipe them clean away, that they never more appear. For if Thou, LORD, wilt behold the iniquities of mankind, which abound in us as flowers do in the fields at the spring time of the year, no creature shall be able to abide the hardness of Thy judgment. No eye may endure the sharpness of Thy countenance; the thunder of Thy sentence none can sustain; the most just man shall not be able to enter with Thee into judgment. Whosoever presumeth of his own justice to endure the violence of Thy justice, shall be as soon overthrown as one that standeth in the rage of a fierce water-flood in a strait place: his own conscience will shortly accuse him, and condemn him. Leaving, therefore, the rigour of Thy true

If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

Si iniquitates observaveris Domine: Domine quis sustinebit?

Mal. iii. 2.

Job xxvi. 14.

Psalm cxliii. 2.

justice, I, most vile and miserable sinner, do flee to the gentleness of Thy favourable mercy, Whose natural property is to have pity and compassion. From Thee, as from the well-spring, floweth all mercy and grace; which was so great, that it caused Thee to send Thine only Son to die for our redemption; wherein Thy justice was satisfied, and Thy mercy found that which it sought. O how fervent was this Thy noble charity to us vile wretches! It took root and original beginning in Thy mighty Deity, and from thence is derived to mankind.

For there is mercy with Thee:

Quia apud Te propitiatio est:

To this charity Thou didst bind him: first, by the law of nature written in the hearts of men; and then by the Law written in tables, and after approved by Christ and His Apostles in the Evangelical Law; which was, that one of us should bear the burthen of

Therefore shalt Thou be feared. I look for the Lord;

Et propter legem Tuam sustinui Te Domine;

Gal. vi. 2

another, and thereby fulfil Thy holy will and precept. Knowing this Thy godly Law, I am gladly contented to remit all injuries done to me, as it hath pleased Thy goodness to forgive me much greater offences committed against Thee. Yea, whensoever it pleaseth Thee to scourge and punish me, I gladly receive Thy chastisement, knowing that it proceedeth of love, for my wealth and surety; trusting that, after my long abiding and suffering in this life, I shall surely obtain the reward by Thee promised to me after my travail. Such sure hope have I ever had in Thee, LORD, even from the breasts of my mother; and by the same hope I trust firmly to be saved. The good husbandman plougheth his ground, soweth it, reapeth and thresheth his corn, and all upon hope of the

My soul doth wait for Him: in His word is my trust.

Sustinuit anima mea in verbum Tuum:

My soul fleeth unto the Lord:

Speravit anima mea in Dominum;

Psa. xxii. 9.

Rom. viii. 24.

1 Cor. ix. 10.

profit which thereon ariseth; even so, LORD, will I abide in hope and trust of Thy glory that is to come; and that not only in youth, or one time only of my life, but continually, from the morning watch unto the night, from the time of youth in which Thou gavest me first my discretion, unto the last end of my life: for whosoever casteth away his hope before the night of death come loseth all that he watched for before. The wife of Lot kept well her way of a great while, still looking on forward; but at the last she could not forbear, but looked back upon her country wherein she before had pleasure, and was turned into a salt-stone. It was not without a great mystery that the Levites were commanded to offer unto Thee, LORD, both the head and the tail of the beast offered for sacrifice; whereby is meant, that Thou dost not allow a good

Before the morning watch, I say, before the morning watch.

A custodia matutina usque ad noctem:

Gen. xix. 26

Lev. i. 9 & 13

beginning unless there follow also a good end: for he that continueth to the end shall be saved. This hope in Thy promise hath my poor soul firmly reposed in her bosom or breast; and this hope it is meet that all Israel, that is, all Christian men which by faith see GOD, should have: for blessed is the man which trusteth in the merciful GOD, and cursed are they that put their trust in man. Of Thy grace and mercy only cometh all our goodness; Thy mercy forgiveth daily our sin; and the painful death of Thy SON CHRIST delivered us from all the pains due for our offences.

Matt. xxiv. 13.

O Israel, trust in the Lord,

Speret Israel in Dominum;

For with the Lord there is mercy:

Quia apud Dominum misericordia:

And with Him is plenteous redemption.

Et copiosa apud Eum redemptio.

Thou boughtest us not with gold and silver, or any such vile price, neither yet with the blood of a goat, or any other beast; but with the precious blood of that

1 Peter i. 19.

Lamb without spot, Thy blessed Son, Whose death had been sufficient for a hundred thousand such worlds. The greatness of Thy love caused the plentiful payment of the price of our redemption; Thy blessing did flow upon us as a mighty flood, whose great inundations do moisten all the ground; the charity of Thy Son hath burnt up and consumed, by His death, all our iniquities. Wherefore the faithful, being thus delivered from all dangers by Thine only goodness, may now give praises and thanks unto Thy mighty Majesty; resting in hope to have after this life the thing for which they so long have hoped, which is joy everlasting through the perfect vision of Thy blessed Deity even as It is, Which whoso seeth, enjoyeth all things that his heart can desire.

Eccl. xxxix. 22

And He shall redeem Israel: from all his sins

Et Ipse redimet Israel: ex omnibus iniquitatibus ejus.

PSALM CXXXVIII.

—oOo—

¶ The faithful man giveth praise to GOD, *with thanks for His mercy shewed to him, and exhorteth all other to do the same.*

CONFITEBOR TIBI.

H E mighty power of Thy Divine Majesty, O LORD of lords, and GOD of all gods, with the plentiful abundance of Thy goodness daily declared to all mankind, enforceth me to consider mine own weakness and insufficiency in yielding to Thee any recompense. Thou, LORD, art omnipotent,

Deut. x. 17

and madest all things of nought; I am Thy simple creature, made with Thy hand, and without Thy help I am able to do no good thing. Thou art the GOD eternal, beside Whom there is no god; 2 Kings v 15
I am a worm of the vile earth, not worthy to bear the name of a Christian man, for that, through mine own act of sin, I have defaced the beauty of the principal part of man, which is my soul, made to Thy godly image. Nevertheless, since Thou art the Reformer of men's hearts, and the Inspirator of all grace and goodness, I most humbly beseech Thee to correct by Thy power that which through my frailty is amiss. Redress by Thy pity that which I have marred through my folly; make me able to yield unto Thee that which Thou requirest of me: that is, to acknowledge mine own insufficiency, and to render unto Thee noble praises and loving thanks for Thy manifold

I will give thanks unto Thee, O Lord

Confitebor Tibi Domine.

gifts of grace wherewith Thou hast, of Thy mere liberality, endued both my soul and my body. Make me worthy to laud Thee, which by no means may be but by wiping away all mine iniquities; for Thy praises be not seemly in the mouth of a sinner; yea, LORD, I pray Thee inflame my heart with the love of Thee, so that from the bottom thereof I may speak them, and Thine honour to extol (not mine), nor to love any thing in this world but Thee and for Thee. Thou art the true GOD and Saviour, and there is none else but Thou. Out of Thy mouth cometh the word of righteousness, which no man may turn. Wherefore, all other gods set aside, to Thee only will I sing praises, and confess Thee only to be the living GOD; and that

Eccles. xv. 9

With my whole heart:

In toto corde meo:

Isa. xlv. 21, 23.

Even before the gods will I sing praise unto Thee:

In conspectu Angelorum psallam Tibi.

will I acknowledge before the whole Congregation of the faithful. Thou knowest the inwards of the heart of man, and in the hearts of Thy faithful is Thy seat or resting-place; the souls of the just are the temples wherein Thou dost inhabit. To this temple will I turn myself, by considering the estate of mine own soul, which, when by Thy grace I make clean of vices, then am I meet to receive Thee, honour Thee, and to give praises to Thy high Majesty; since that Thou, being Lord of heaven and earth and of all that therein is contained, delightest not to dwell in temples made with man's hands. David would have made Thee a temple, and was forbidden by the Prophet Nathan, to whom Thou saidst Thou wast not used to dwell in any house; and although Thou didst afterward cause Solomon his son to

2 Cor. vi. 16

I will worship toward Thy holy temple,

Adorabo conversus ad templum sanctum Tuum,

Acts xvii. 24.

2 Sam. vii. 1, 5, 6.

1 Kings v. 5

build Thee a material house for the Congregation to assemble in, and therein to honour Thee, yet chiefly, LORD, the heart or soul of man is Thy pleasant habitation. Wherefore, CHRIST Thy SON said to the woman of Samaria, that neither on that mountain, nor yet in Jerusalem, should men worship Thee; but that the true worshippers should worship Thee in spirit and in truth. The true worshippers must leave earthly affections, and inwardly behold the spiritual heavenly joys, desiring to be the partakers of them with the Angels. So shall they, being Thy holy temple here on earth, behold Thy noble spiritual temple in heaven. Thus shall we worthily

John iv. 21, 23.

And praise Thy Name, because of Thy loving-kindness and truth:

praise Thy Name for two the most special benefits that Thou hast shewed us: that is, for Thy great mercy, whereby Thou hast forgiven and put away all our sins;

Et confitebor Nomini Tuo, super misericordia Tua et veritate Tua.

and then for Thy verity of justice, whereby Thou wilt undoubtedly perform Thy gentle promises made to us, in rewarding us for the observing of Thy precepts. And as these be the ways by which Thou shewest Thyself to us and dost approach near us, even so grant us, LORD, that we, shewing the same to our neighbours, may also approach near unto Thee: I mean, that Thou wilt give us grace to have compassion on those that have need of our help and succour, and also to be indifferent and upright in judgment to all men, so that these two virtues may appear to be planted by Thee in us. O how plentiful is Thy goodness to all that love Thee! Thy promises to them made are marvellous great; yet never was one jot of them unperformed, although to men they seem unpossible. As for example among many, I will only take Abraham, the father of all faithful, to whom was a child promised to be born of his old wife Sarah; which

Mark xiii. 31

Gen. xvii. 19

against the course of nature Thou didst perform. Thou didst also promise him that his seed should be increased to the multitude of the stars of the firmament, or as the sands of the sea banks, that is, to a number past numbering; which after, beside all men's expectation, Thou broughtest to pass. And all this, LORD, didst Thou for Thy Name's sake: Thou wilt ever have Thy word found true, and also magnified, for Thine own honour and glory and for our commodity.

Gen. xxi. 1, 2.

Gen. xxii. 17

For Thou hast magnified Thy Name, and Thy Word, above all things.

Quoniam magnificasti super omne, Nomen sanctum Tuum.

Upon Thee, therefore, will I still call, trusting that Thou wilt shortly hear me. I will also call upon the mighty Name of Thy SON JESUS CHRIST; in whose Name the faithful have, and daily do, cast out devils from the possessed; they have spoken, and do speak,

When I called upon Thee, Thou heardest me:

In quacunque die invocavero Te, exaudi me

Mark xvi. 17, 18

with new tongues; they kill the serpents, and if they drink any deadly thing it shall not hurt them: that is, they leave their wicked minds and devilish works, in which they before led their lives; they speak Thy holy Word, and set forth Thy verity, leaving all lies and deceit; they do suppress the suggestions of the old serpent Satan, plucking out the sting of his tail wherewith he was accustomed to wound them; and if at any time they have consented to sin and received his poison, it shall not hurt them; for CHRIST, on Whose Name they made invocation, purgeth them clean thereof after their hearty repentance, so that to the good faithful people, their fall into sin is now turned to good to them, and to their profit; their souls thereby receive greater force and strength ever after. For this strength of the powers of my soul I call most humbly unto Thee, merciful GOD, whereby I

And enduedst my soul with much strength.

Multiplicabis in anima mea virtutem.

may be able to vanquish the said subtil serpent and all his illusions. Perform in me that which Thou hast promised, whereby all people, yea, the mighty Kings, Princes, and rulers of the earth, hearing of Thy merciful promises and power in performing them, shall take occasion to praise Thee, and to magnify Thy Name. Yea, with songs and harmony they shall set forth and praise Thy ways, and bear witness of Thy high Majesty. All Thy ways are mercy and truth: Thy mercy reacheth to the heaven, and Thy faithfulness to the clouds, and Thy righteousness standeth like the strong mountains. This considered, needs must all the rulers of the earth confess that great

All the kings of the earth shall praise Thee, O Lord: for they have heard the words of Thy mouth.

Fatebuntur Te esse Dominum omnes reges terræ: ubi audierunt omnia verba oris Tui;

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

Et cantent in viis Domini: quoniam magna est gloria Domini.

Psalm xxv. 9.

Psalm xxxvi. 5, 6.

is Thy might and Thy glory. Nevertheless, although Thou dwellest above the heavens, yet hast Thou a loving respect unto the lowly and meek of spirit: Thou beholdest them as one looketh on his friend; Thou drawest near unto them to hear their prayers; yea, Thou art their shield and protection in all their necessities. But what shall we then think? Dost Thou not behold also those that are proud and work iniquities? Yes, truly: Thou seest them perfectly, but it is afar off; Thou seest them with a fierce look to their confusion, to destroy and root forth the memory of them clean out of the land of everlasting beatitude. Whoso, therefore, will have Thy Majesty come near unto him, must pull down his high mind and

For though the Lord be high, yet hath he respect unto the lowly:

Excelsus Dominus, et humilia respicit:

Psalm xxxiv. 18, 19.

As for the proud, he beholdeth them afar off.

Et alta eminus agnoscit.

Psalm xxxiv. 16.

become low in heart. The meek and humble people be those that shall enjoy the heavenly country; and though they walk in the midst of trouble, yet shalt Thou refresh them and quicken them. This world is a place ordained for trouble, not for rest; here we are appointed to travail; in this place no man wanteth tribulation. But Thou ever graciously refreshest and comfortest Thy faithful; Thou sufferest them not to be overcome in any tribulation; yea, although they be committed by tyrants to temporal death, yet through Thee shall they vanquish all their enemies. The death of Thy saints is right dear and precious in Thy sight. They need not to fear those that have power only to kill the body; but let them fear Thy mighty hand, LORD, Which hast power to slay both

Matt. xv.

Though I walk in the midst of trouble, yet shalt Thou refresh me:

Si ambulavero in medio tribulationis, vivificabis me:

Psalm cxvi. 13.

Matt. x. 28.

body and soul. The temporal death is a way to bring us from much trouble to the haven of everlasting health, into the land of livers. Yet let the unjust and cruel enemies of the faithful stand in dread of Thy stretched forth arm, wherewith in Thine anger Thou wilt strike them. Of Thine infinite goodness Thou sufferest long, abiding their conversion; but at length, after long tarrying, Thou strikest very sore, throwing both soul and body into the pit of hell, there to be tormented with plagues, and receive double as much to be poured forth to them of the same cup which they filled to other; such measure of cruelty as they shewed to other, such measure of punishment and sorrow shall be measured to them again, which shall never cease nor be diminished. This knowing and believing, most merciful God, what reasonable creature would not

Thou shalt stretch forth Thy hand upon the furiousness of mine enemies,

Super iram inimicorum meorum extendisti manum Tuam.

Rev. xviii. 6

tremble and quake? Who will continue in sin, considering the pains due to sin? Wherefore, LORD, pour out Thy mercies, I beseech Thee, upon Thy flock; deliver us from all our enemies, spiritual and temporal. Let Thy right hand save us, that is, lead us, through Thy grace, into eternal felicity; as for riches, ease, honour, or any kind of temporal pleasure, which be Thy gifts also, but of Thy left hand, we nothing esteem: these many times Thou bestowest upon Thine enemies: the other Thou reservest for Thine elect, to receive after many their tribulations; and the same, Lord, I humbly beseech Thee to keep in store for me, Thy poor servant. Regard not the wickedness which I daily commit, but Thine own goodness whereby Thou freely dischargest such as offend against Thee. At the least behold the merits of Thy SON JESUS CHRIST, my GOD and my SAVIOUR, Who hath made good for me

And Thy right hand shall save me.

Salvum me fecit dextera Tua.

The Lord shall make good His loving-kindness toward me.

that I was not able to make good myself: He hath paid

Dominus retribuet pro me.

my debt; and upon my repentance therefore, Thou, LORD, hast sealed mine acquittance. The only cause thereof was Thy mercy and mere liberality, which, as it hath been from

Yea, Thy mercy O Lord, endureth for ever;

everlasting, even so will it endure without end for ever.

Domine misericordia Tua in sæculum;

And as through Thy said great mercy Thou didst send Thy SON to die for thine enemies, so I trust that Thou wilt not leave to save us that are Thy faithful servants. Consider, I pray Thee, that whether we be sinners, or else by Thy help made new men and justified, yet always are we Thy creatures, the work of

Despise not then the works of Thine own hands.

Thine hand; which Thy work we beseech Thee mercifully to behold, and not our own work, which we have added thereto: Thy work was made

Opera manuum Tuarum ne despicias.

good, but the works of our hands have made foul that Thou hast wrought. May it therefore please Thy Majesty, of Thine abundant goodness to take away that we have wrought, and let nothing remain but that is only of Thy creation; so shalt Thou acknowledge us as Thine own, and receive us to Thee, and call us to Thine everlasting glory through

CHRIST JESUS.

So be it.

PSALM CXXXIX.

—oOo—

¶ *The Prophet David made this Psalm properly in the Person of* CHRIST, *speaking to His heavenly* FATHER, *as the Head of His Church; but it may be applied unto the faithful members of His Congregation, returned to* GOD *from all evil ways in which they have walked.*

DOMINE, PROBASTI ME.

LORD GOD Almighty, the Creator and Maker of all things, Whose power is an everlasting power which shall never be put down, Whose kingdom endureth incorrupt for ever, and Thy

Psalm xc. 2.

going out hath been from everlasting; great art Thou, high and unmeasurable; Thou only knowest the ways of wisdom; none other is there that seeketh out her paths but Thou, the mighty GOD, Which hast found her out with Thy foreknowledge, and by the same Thy godly wisdom and prescience hast created all things according to Thy noble will and pleasure. This Thine omnipotent power, LORD, I Thy poor subject do honour, and Thy wonderful wisdom I have in great veneration: by the one Thou madest all things; by the other Thou knewest what Thou wouldest make, long before they were made. In both these hast Thou declared Thyself to be the living GOD. And although our acts which be past, present, and to come, be all open before Thine eyes, and our thoughts manifest in the light of Thy Divine prescience; yet dost Thou daily search and prove Thine

Micah v. 2.

Baruch iii. 36

O Lord, Thou hast scarched me out, and known me:

Domine probasti me, et cognovisti me:

elect people: sometime by adversity, sometime by prosperity; not for the increase of Thy knowledge, but to cause us to be known thereby to other. Of this sort didst Thou prove Abraham in the oblation of his son, to the intent his obedience might be an example to all that should come after him. Thus also didst Thou prove Thy servant Job as gold is tried by fire in the furnace, and he was found both faithful, constant, and just. Thou knowest what men be before Thou triest them; but after the trial Thou hearest them and their prayers, and allowest their good acts and intentions. By such proof, LORD, hast Thou tried me, both within and without; and although through frailty I have erred, wandering a little from Thee, yet at length have I been found to return again to Thee, That art the perfect Way; to believe faithfully in Thee, as in my very GOD; to trust wholly in Thee, and to love Thee as my merciful FATHER: and all through

Gen. xxii. 12.

Job xxiii. 10, 11.

the gift of Thy grace, not of mine own strength or will. Thou knowest my down-sitting and mine up-rising: that is, whether I sit or stand, rise or fall, whether I go forth to travail in any worldly business, or else return from labour to take my rest, Thou knowest and considerest all things better than I do myself. Whensoever I sit resting in sin according to the miserable condition of my nature, or else arise again out of sin through the goodness of Thy grace, all is manifest unto Thee; yet are all my evil acts soon put out of Thy godly remembrance, so that I acknowledge myself to be a sinner against Thee. Thou requirest that I should accuse myself or ever I be justified by Thee; I must first eat the bread of sorrow for that I have so long sitten in sin, and then art Thou ready mercifully to raise me. Thou art a GOD in Whom no ignorance can fall.

Thou knowest my down-sitting and mine up-rising:

Tu cognovisti sessionem meam, et resurrectionem meam.

Psalm cxxvii. 2.

The carpenters and masons who intend to erect an house first devise and build the form thereof in their mind before the foundations be laid, or else shall their work sometime be razed down to amend that was omitted or vicious. And shall I think Thee to be so ignorant and undiscreet a workman of the work of man's body that Thou didst not in Thine eternity conceive and know, not only all mine acts, proceedings, and end, but also my thoughts which I should at any time think? This were as great an error as to think Thee not to be GOD; since it is a part of Thy Divine nature to see things afar off, and to know my thoughts in Thy foreknowledge before they come into my heart or mind; which whoso thinketh not to be in Thee, taketh from Thee in his heart a part of Thy GODHEAD. And as the good workman maketh his work perfect and true by his line and his measure, so dost Thou measure all my ways,

Thou understandest my thoughts long before.

Intellexisti cogitationes meas de longe:

Thou art about my path, and about my bed and spiest out all my ways.

Semitam meam et funiculum meum investigasti; Omnes vias meas prævidisti.

that is, all mine acts, by the line of mine intent conceived in the working of them, which intent is apparent to Thy godly consideration. Nothing can escape Thee untried: neither the deeds of Thy people, for to receive therefore their heavenly reward; neither the works of the bad, to receive for them due punishment. There is

For lo, there is not a word in my tongue: but Thou, O Lord, knowest it altogether

Non est sermo in lingua mea.

no word spoken by me but it is first known to Thee before it is come in my mouth. And as Thy wisdom is incomprehensible in knowing all things, even so is Thy power ineffable in the working of them; of which, the more that I desire to search out the grounds, the more do I remain wrapped in ignorance. If I should

2 Esdras iv. 7

muse how deep dwellings are in the sea, or how great waters are

above the firmament, or how great water-springs are in the beginning of the deep, or which are the outgoings of paradise, I might well judge them to be far beyond my capacity; for that I never went down into the deep, nor yet climbed ever up into heaven, to have knowledge of any so hid secrets. But when I only consider Thy workmanship in the body of man, which Thou hast fashioned both behind and before,

Thou hast fashioned me behind and before:

Retro et ante formasti me:

whereof I feel daily the experience, and perceive the secret operations of nature therein to be such that they pass far my capacity, I leave off to search further of that whereof I by no means may attain the knowledge. The sinews, both the hard and the soft, the gross and the fine, fetch from the head and the brain their original; by which all other parts have their feeling and their moving. The veins convey the blood from the liver, which is the great receptacle or store-house of the blood, from one

part of the body to another; whereby the whole body is nourished. The joints are firmly knit, which join (as it were by mutual amity) one member to another, one part serveth the necessities of the other: the mouth feedeth the stomach; the stomach prepareth a concoction to the liver; the liver worketh it again more perfectly to the veins; the veins labour it also, and bring it to all the parts of the body. The heart, which is the fountain of lively heat and wherein the vital spirits do rest, hath his place in the midst of the body, as in the most assured place thereof, for the safeguard of all the rest. With many other lively qualities belonging to the body, which to express passeth all men's capacities: as the eyes, through the glassy and crystalline humours, with the help of the two small sinews, to see things far distant; the ears to hear any sound; the mouth to taste; the nose to smelling; the hands and other parts to feel: which are wonderful to consider; but nothing in comparison of the

noble spiritual gifts of the soul: as of memory, imaginations, fantasy, opinion, discretion, wisdom, understanding, and above all reason, set in the highest part of the head, as indifferent judge or ruler to all the rest. All these, LORD, Thou, Which livest everlastingly, hast created together; and yet when Thou hast created them they could no while endure, but must needs perish if Thou didst not help them, keep them, and with Thy mighty hand or power from time to time preserve them. The house of man's body will soon decay unless it be repaired continually by Thy merciful grace; by which Thy grace sometime Thou layest Thy heavy hand upon me, plaguing and punishing me, whereby I am brought to the knowledge of Thee. Who can, therefore, be able to express Thy works? or who can declare the power of Thy greatness? Who hathsought out

And laid Thine hand upon me.

Posuisti super me manum Tuam.

Psalm xxxii. 4.

Ecclus. xviii. 4, 5.

Job xxxvi. 26.

the ground of Thy noble acts? Such knowledge of Thy handy-work is so wonderful, so excellent, and of such force, that I cannot attain unto it. I cannot but wonder at the excellency of Thy works, and honour Thee That art the Maker of them: for by the marvellous nobleness of the creatures is set forth the honour of their Maker. So much as the creature is high in worthiness, so much greater is the honour of the CREATOR; and as Thy knowledge and power exceed our understanding, so doth Thy presence so largely extend, that all men ought to honour and also to fear Thee. We Thy wretched creatures, which daily trespass against Thee, fearing Thy justice in judgment, seek ways to flee from Thee. We have walked in darkness, leaving Thee Which art the very Light. Wherefore we search all places to hide us from Thy presence; but all in vain: for

Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

Mirabilis facta est scientia Tua super me: confortata est et non potero ad eam.

John viii. 12.

Thou art not local; Thou canst in no place be included, yet in all places art Thou present, being all One in Thyself, without mutability or variation. No man can go from Thy SPIRIT, neither flee from Thy presence: Thy SPIRIT fulfilleth the whole world; Thy hand can no man escape. Who in this world can hide himself from Thee, with Whom the whole world is filled full? If I climb up into heaven Thou art there, as in Thine especial habitation: that place also is fulfilled with Thee, and with Thy glory. I know that in that Thy house there are divers and many mansions; but all are so full of light and brightness, that I can by no means be there hidden from Thee. Again, if I would descend down to the lower parts of the earth, yea, to the deep bottom

Whither shall I go then from Thy Spirit: or whither shall I go then from Thy presence?

Quo ibo a Spiritu Tuo: aut quo a facie Tua fugiam?

1 Cor. ii. 10.

Wisd. i. 7.

If I climb up into heaven, Thou art there

Si ascendero in cœlum, Tu illic es:

If I go down to hell, Thou art there also.

of hell, thinking there to be kept close from Thy presence, I were much more deceived; for there art Thou also potentially: Thy power doth there extremely punish the wicked for their offences, according to the severity of Thy Divine justice. If it were possible for me

Si descendero in infernum, ades.

If I take the wings of the morning: and remain in the uttermost parts of the sea;

to take me wings, and to flee over the sea to the uttermost part of the world with such speed as the sun in space of one day is carried from the East unto the extreme part of the West, yet cannot I that way escape Thy presence; for I shall never be carried thither but Thy sufferance, Thine almighty power, must carry me thither, or else I shall fall and perish by

Si sumpsero pennas meas diluculo: et habitavero in extremis maris;

Even there also shall Thy hand lead me:

the way; and if I might by any mean come thither, Thy

Etenim illuc manus Tua deducet me:

hand will there arrest me as an unfaithful traitor that seeketh to flee from his worthy master. Furthermore, if I would be so unwise to think that Thou, being the very Light of the world, and an everlasting Light, dost not see things which are wrought in darkness; and for that cause I would desire to cover me with the dark cloak of the night, and therein follow the concupiscences of the flesh more freely; this were surely the most foolish of all: for our darkness is no darkness unto Thee; Thy presence causeth the night to be brighter than is the sun to us in the middle of the day;

And Thy right hand shall hold me.

Et tenebit me dextera Tua.

Isa. lx. 19.

If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

Et dixi, Forsitan tenebræ conculcabunt me; et nox illuminatio mea in deliciis meis.

Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike.

Quia tenebræ non sunt tenebræ apud Te, nox sicut dies lucet: et similes sunt tenebræ et lux.

so that all my delight, all my pleasant desires, and my works of darkness be made as apparent unto Thee in the night time as in the day. The light of the sun doth nothing increase Thy sight, no more doth the darkness of the night let Thy sight. And that more is, Thou, LORD, dost inhabit the inward parts of my body; my reins are Thine. My delectations were wont to be in sensual pleasures of the flesh; but now, of Thy goodness, I only joy and delight in Thee: Thou hast so stayed me, that those parts of my body which served before Thine enemy, are now become ready to serve to sanctification, and are become Thy proper possession. For what am I, miserable wretch, being destitute of Thy help? I do consider Thy goodness and Thy Godly Providence, by which Thou wast the cause of my first being; Thou didst lay the foundation before I was first begotten in the womb of my mother, and before I received any shape of man Thou didst with

For my reins are Thine: Quia Tu possedisti renes meos:

Rom. vi. 19.

Thy help cover me. In process of time Thou gavest me my form, with lineaments of the body, proportioning in me the shape of man that I now have, which a certain space before was a rude piece of flesh without any comely features. At the last Thou didst breathe into my body Thy lively breath; Thou didst there nourish me, and keep me from perils during mine abiding there. Afterward, when the time of my birth was come, Thou tookest me into Thy favourable protection, and hast from time to time, according to the quantity of my growing and the time of my years, given unto me strength of body, and brought me unto the just perfection thereof. The cunning masters in the craft of graving, carving, painting, or any other worldly faculty, when they have with diligence achieved any work which they have taken in hand, they then set it aside as a thing which needeth no further labour or industry; but it

Thou hast covered me in my mother's womb.

Suscepisti me de utero matris meæ.

fareth not so by Thy work in the making of me, and other Thy reasonable creatures: we have daily need of Thy gracious help; Thou must ever engrave in us Thy precepts, and must frame in us a heart desirous to keep them; Thou must lay upon us a colour of Thy grace, whereby we shall be strong and able to fulfil them. Greatly, therefore, are we bound unto Thy Majesty for the love Thou bearest unto us; which is much more abundantly shewed in the preservation of us than it is in our creation. Much ought we to praise Thee and to thank Thee for our wonderful creation; but much more marvellous are Thy works in our daily protection, assistance, inspiration, redemption, and reconciliation; which the spiritual eye of my soul doth right well

I will give thanks unto Thee, for I am fearfully and wonderfully made:

Confitebor Tibi quia terribiliter magnificasti me:

Marvellous are Thy works,

Mirabilia opera Tua,

And that my soul knoweth right well.

Et anima mea cognoscit ea.

consider: for without those all that was before wrought was to little purpose for our profit. Wherefore we must humbly pray Thee, LORD, to regard what shall redound to Thy greatest glory, and that to set forth for Thine own honour, and also for Thy profit; since Thine honour is more advanced in saving of one poor miserable and sinful creature through Thy mercy, than in the damnation of a thousand by the rigour of Thy justice: for in hell can none praise Thee, but curse, wail, mourn, and lament their miserable estate incessantly. Thou knowest what is within us to the uttermost, be it never so closely and secretly hid.

My bones are not hid from Thee: though I be made secretly,

Non est occultatum os meum a Te, quod fecisti in occulto:

The bones, both great and small, in all parts of my body, Thou hast numbered them all, although they be with the flesh and the skin full privily hid from the sight of our carnal eyes. Yea, Thou knowest the earthly

And fashioned beneath in the earth.

Et substantia mea in inferioribus terræ.

matter whereof my body was made, and didst devise the fashion thereof in the earthly place of my mother's womb long time before it was made; Thou didst behold the imperfect matter of my body long before any shape were put therein, or any life given thereunto; all that ever concerneth me from my beginning to the end is written in Thy book of godly foreknowledge; the hairs of my head Thou knowest by number. The days of my life, and of all other Thy reasonable creatures both good and bad, are written in that Thine eternal book; which is nothing else but Thy godly mind, and Thine everlasting memory, which seeth afar off all the acts, not only of those that have been or now are living on the earth, but also of all that shall succeed us. For when all that are now in life shall be taken

Thine eyes did see my substance, yet being imperfect:

Imperfectum meum viderunt oculi Tui,

And in Thy book were all my members written;

In libro Tuo omnia scribentur:

Luke xii. 7.

by death out of this transitory world, paying the general debt due unto nature, so that not one that is now in life shall tarry to see the days and time that hereafter shall come; yet shall other increase and come in their places, whereof none shall escape Thy most perfect knowledge: they are all written in Thy book of eternal prescience, as we are which shall pass away before that time. Great, therefore, and incomprehensible are Thy ways in my judgment; right precious are Thy counsels declared unto mankind so many ways, that no tongue is able to express, neither heart to imagine them; the sum of them is so great, that when I intend to tell them they are more in

Which day by day were fashioned: when as yet there was none of them.

Dies formabuntur, et nemo in eis.

How dear are Thy counsels unto me, O God:

Quam pretiosæ mihi fuerunt cogitationes Tuæ:

O how great is the sum of them!

If I tell them, they are more in number than the sand:

Quam ingentes factæ sunt summæ eorum!

Si enim numerare coner eas, super arenam multiplicabuntur:

number than the sands or gravel of the sea banks. If I would endeavour myself thereto all my lifetime, my work were all in vain: and why? For that Thine only wisdom hath devised them, whose ground no man can seek out: no man hast Thou ever made Thy counsellor in Thy noble proceedings. The sweetness of Thy goodness and wisdom, when I have thus earnestly considered, from Whom nothing can be kept close, I determined incontinent to leave all mine old manner of evil living; to arise out of sin, wherein I lay wallowing as doth the foul swine in the mire; to cleave unto Thy laws, and to fulfil Thy precepts. And my hope straight said, That taking sure hold of Thee and of Thy grace, I should at the last general arising of the body joined with my soul, enjoy Thy blessed presence in Thy heavenly kingdom, having comfort of the

Ecclus. i. 6.

Isa. xl. 13.

When I wake up I am present with Thee.

Exurrexi, et adhuc sum Tecum.

clearness of Thy bright Majesty, and being made partaker of Thy joys perpetually. These great and unspeakable pleasures should I have lost if I had continued in sin; instead wherefore I should, with the wicked sort of people, have been thrown into hell, there to receive death everlasting both of body and soul. Wherefore, most gracious God, I heartily beseech Thee to give me grace to flee the company of the cruel, blood-thirsty people; to banish out of my company all such as speak untruly of Thee, and of Thy holy will and Word; and also of all such as exalt themselves presumptuously against Thee; lest by being conversant in their wicked company, I might fall from Thee, and from the right

Wilt Thou not slay the wicked, O God:

Si occideris Deus peccatores

Depart from me, ye blood-thirsty men.

Viri sanguinum declinate a me;

For they speak unrighteously against Thee: and Thine enemies take Thy Name in vain.

Quia contradicunt Tibi scelerate: elevati sunt frustra adversarii Tui

way wherein through grace Thou hast directed me: for whoso toucheth pitch shall be defiled withal, and he that is familiar with the proud shall clothe himself with pride. He that doeth evil is worthy of death; and not he only, but those which communicate with him, and have pleasure in them that do evil. I hate them therefore, O LORD, that hate Thee, and I may not away with them that rise up against Thee. Thou art a mighty GOD and a jealous GOD; Thou wilt not have any part of Thine honour given to any other, but reservest that to Thyself; Thou requirest our whole love, our service, and our whole hearts. He that serveth Thy enemy the devil, or the world, cannot also serve Thee: no man can at one time please two masters, which are so diverse of natures

Ecclus. xviii. 1.

Rom. i. 32.

Do not I hate them, O Lord, that hate Thee: and am not I grieved with those that rise up against Thee?

Nonne qui oderunt Te Domine, oderam: et super inimicos Tuos tabescebam?

Luke xvi. 13.

and wills. Wherefore, such as hate Thee I will hate right sore; those that are Thine enemies shall also be mine enemies.

Yea, I hate them right sore: even as though they were mine enemies.

Perfecto odio oderam illos: inimici facti sunt mihi.

All that only hate me, and are mine enemies, I clearly forgive them, and will forget the displeasures which they have done unto me: yea, I do pray unto Thee, my merciful FATHER, even from the bottom of my heart, to forgive them; but those that are Thy cruel enemies, LORD, which maliciously resist Thee and Thy holy Word, I cannot but hate them. Moses, seeing the idolatry of the people of Israel in worshipping the golden calf while he was above with Thee, LORD, in the mount Sinai, waxed wonderful angry, and in his anger slew about three thousand men with the help of the Levites; and therein he assuaged Thine anger. Wherein I do mark, LORD, that he loved the people as Thy creatures, and prayed to Thee

Matt. v. 44.

Exod. xxxii. 19.

for them; but their execrable sins against Thee he so hated, that he could not forbear to revenge Thy quarrel. Even so did Phinehas, the son of Eleazar, being jealous for Thy sake, slay an Israelite whom he found openly with a Midianitish wife, to the evil example of his brethren; and the plague ceased from the children of Israel, through his earnest punishing of the wicked. Wherefore I, taking of them example, do not so love the persons of the wicked, which are of Thy creation, that I shall also love their vices; neither do I so hate their wickedness that I shall also hate their persons; but rebuking and punishing, to my power, their vices, I do right heartily pray unto Thee for amendment of their lives, and for the salvation of their souls. Consider, LORD, the frailty of our nature: none can stand fast in Thy right way, but shall slide and fall, unless Thou give him the staff of Thy grace to lean upon, and to stay him thereby. I have wandered from Thee

Num. xxv. 7, 8,

as a stray sheep from the flock, but Thy goodness hath found me out again, and brought me unto Thy fold; yet I feel that I cannot do my duty unto Thee, as I am bound to do; I feel my conscience to be sick and wounded with the darts of concupiscence. Wherefore I beseech Thee, my merciful GOD, to try me with all kinds of trials, whereby Thou provest Thine elect people; beat me, scourge me, and so correct me, that Thou mayest reform me; search the ground of my heart, prove and examine my thoughts; and where Thou findest in me to be any way of wickedness hid, play the part of a good physician; purge me thereof, make clean my soul of all the uncleanness thereof, consume the darts wherewith my soul is wounded: Thou, LORD, I say, must heal me,

Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

Proba me Deus, et scito cor meum: explora me, et cognosce semitas meas.

Look well if there be any way of wickedness in me

Et vide, si via iniquitatis in me est

and none other; through Thee may I be holpen, and by none other. The way, LORD, that I of myself shall enterprise to walk in, is the way of sin and the way of death, a way which much displeaseth the eyes of Thy Deity; but Thy way is the way of health, the way of everlasting salvation. Lead me therefore, LORD, out of mine own wicked way into Thy blessed way, through the merits of Thy blessed SON CHRIST, Which is the very true, perfect Way to all beatitude; by Whose help I may so direct my steps, and so set forth my paces in the way of this life, that I may keep the straight way into the life everlasting.

And lead me in the way everlasting.

Et deduc me in via æterna.

John xiv. 6.

PSALM CXLVII.

—oOo—

¶ All creatures reasonable are exhorted to give thanks and praises unto GOD, *both for the erection of our earthly Sion, the Christian Congregation, and also of the heavenly Jerusalem.*

LAUDATE DOMINUM.

MOST merciful GOD and heavenly FATHER, by Whom the whole world and all the contents thereof are governed; of Whose heaped goodness no man can so much desire as Thou art able to give, neither is any man able by his acts to merit the hundredth part of so

much as Thou of Thy mere liberality dost reward him; LORD, That dost exhort us Thy faithful to ask of Thee, in the Name of Thy SON CHRIST, things expedient for our salvation [and] for our worldly necessities, not doubting but that we should receive the same at Thy merciful hands: this Thy great love and charity, most mighty GOD, moveth me and also exhorteth me to give to Thine Highness most hearty thanks and praises, as the creature ought to give to his Maker.

O praise the Lord, for it is a good thing to sing praises unto our God:

Laudate Dominum, quoniam bonus est psalmus:

Not thanks, LORD, which are spoken only with the mouth outwardly, the heart being within-forth corrupt with all kinds of concupiscences, and a heart grudging to do good to other; but an heart and mind which loveth Thee for Thyself above all creatures, and for Thy sake willing lovingly to do to other as I would should be done unto me; knowing that, in case my works agree not consonantly with my

voice, the praise which should proceed forth of my mouth were nothing pleasant in Thy sight, since Thou delightest not in the praises that issue from the mouth of a sinner. But whatsoever I honestly do in this world, either eating or drinking, sleeping or waking, working or resting, I intend to do all things wholly to Thine honour and praise, and to extol Thee with my words which may spring from a pure and uncorrupt heart, as clean water doth from a clear and undefiled fountain. This am I much moved to do by the consideration of Thy goodness shewed after the fall of Thy bright Angels; whose places to fulfil in the heavenly city of Jerusalem, and to repair the ruin of those stones which fell from thence, Thou madest mankind, intending by him to restore at length the first

Yea, a joyful and pleasant thing it is to be thankful.

Deo nostro sit jucunda, decoraque laudatio.

Ecclus. xv. 9.

1 Cor. x. 31

The Lord doth build up Jerusalem:

Ædificans Jerusalem Dominus.

noble building thereof. But man, alas! when he should have been hewed to the purpose of that noble edifice, could not endure to be squared and tried by the perfect rule of Thy godly commandments; wherefore he also fell from paradise, as a stone abject and not worthy to be there placed. He followed the instigation of his enemy the devil; wherefore he was cast from that pleasant place, to wander abroad in this present world as in a painful pilgrimage; here travelling long in misery, both he and all his posterity, as people dispersed into all parts thereof; till Thou, LORD, of Thine exceeding charity didst send down Thine only begotten SON to shed His blood for the redemption of all the world, Who hath erected here one temporal city of Jerusalem, His city of peace, His holy and pure spouse, the Christian Congregation, calling to the erection of that His building His faithful people from the four winds, that is, from the four parts of the world; which are the lively stones gathered

together, as well of the Gentiles as of the Jews, which were before as out-casts dispersed and scattered into all parts of the world. He sought them of His mercy which sought not Him, and found them which looked not for Him. He healed the griefs of those that were bruised in the said perilous fall, binding up their wounds, and laid the wholesome plaister of His Passion and the oil of His grace to as many of them as are contrite in heart. To such art Thou, LORD, near at hand, and helpest those which be of an humble spirit. Thou healest them, I say, of their wounds here in this world, but not to the very perfectness of health until the resurrection of the just and elect persons, at which time they shall shine in

John xi. 52.

And gather together the out-casts of Israel.

Dispersiones Israëlis congregabit.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

Qui sanat contritos corde: et alligat contritiones eorum;

Psal. xxxiv. 18.

beauty and clearness as stars in the firmament, world without end; yea, they shall shine as bright as the sun in Thy glorious kingdom. The sun, the moon, and the stars are the noble garnishing of the firmament; so are Thine elect persons the glorious ornaments of Thy Church here militant, in which, through their virtuous living, they give an example of virtue for other to follow them; and being in the midst of the perverse and crooked nations, they shine as lights in the world, holding fast the Word of life. Wherefore, like as Thou knowest the number of the stars in the firmament, which were of Thine own making, by Thine eternal mind, wherein all things are conceived and foreseen before they were created, and givest them all several names, according to their distinct natures and properties, even so

Dan. xii. 3.

Matt. xiii. 43.

Philip. ii. 15, 16.

He telleth the number of the stars: and calleth them all by their names.

Qui numerat multitudinem stellarum: omnibus eis nomina imponens.

is the number of Thine elect known unto Thee, and their names are written in the book of everlasting life. Great, therefore, art Thou, LORD, and great is Thy power; yea, Thy wisdom is infinite, by which Thou hast made and ordered all things, in measure, number, and weight. Needs must Thou far exceed our numbering; for among us number itself cannot be numbered, much less mayest Thou be included in number. This Thy wisdom is the brightness of Thine everlasting light, the undefiled mirror of Thy Divine Majesty, and the image of Thy goodness; through which Thy goodness Thy said wisdom conveyeth herself into the souls of Thine holy elect people, there working the riches of Thy grace, graffing in them the graff or branch of

John xiii. 18.

Luke x. 20.

Great is our Lord, and great is His power: yea, and His wisdom is infinite.

Magnus Dominus noster, et magna virtus Ejus: et sapientiæ Ejus non est numerus.

Wisd. xi. 20.

Wisd. vii. 26

humility upon the fruitful root of faith, and making therewith all good works to spring. Thine Apostle Paul, declaring the fruits of the SPIRIT in the good Christian, putteth meekness to be one of the principal, saying that those which are endued therewith are not subject to the law. Wrath and anger are in the bosom of the fool; but meekness and suffering do rest in the bosom of the wise. The meek dost Thou defend, take unto Thy protection, and exalt highly in the time of Thy visitation; but the ungodly and proud people Thou bringest down to the ground, that is, to utter confusion. Grant us therefore, most gentle heavenly FATHER, Thy grace to expel from us all pride of mind, whereby we are made as strangers unto Thee; and give us an humble will to sing unto

The Lord setteth up the meek:

Suscipiens mansuetos Dominus:

Gal. v. 23

Eccles. vii. 9.

And bringeth the ungodly down to the ground.

Humilians autem peccatores usque ad terram.

Thee with praises and thanksgiving, for the exceeding goodness which we have, and daily do receive of Thee, whereby we may move all other to the like exalting of Thy mighty magnificence; and that not only with the voice or confession of the mouth, but also with the spiritual harp of good works; that as our mouths wholly be employed to the setting forth of Thy godly honour, so may our hands execute Thy holy precepts of charity to the comfort of our neighbours; and that with a glad and joyful heart, without grudging, knowing that Thou lovest a cheerful giver, and mercy is to be shewed with cheerfulness, and love without dissimulation. Worthy art Thou, I say, most mighty GOD, to have honour and praise given unto Thee, Which coverest the heaven with clouds,

O sing unto the Lord with thanksgiving: Laudate Dominum in confessione:

Sing praises upon the harp unto our God; Psallite Deo nostro in cithara;

2 Cor. ix. 7.

Rom. xii. 8, 9.

Who covereth the heaven with clouds,

keeping us from the sight of the pure element for a season, through the thick darkness of the watery substance that hangeth between it and us. I mean, that Thou hast covered Thy holy Scripture with such figures and secret mysteries, that without Thy help no man is able to attain to the perfect beholding thereof. Thy SON CHRIST spake, therefore, to the Jews in parables and similitudes, to the intent that when they did see they should not see, and when they did hear they should not understand. Yet have we not in that any cause of desperation, for those same clouds hast Thou prepared to rain upon the earth; they were gathered up of a watery substance, which, at the descent or falling upon the earth, causeth great fertility. Thy goodness, LORD, hath so plentifully poured Thy

Qui operit cœlum nubibus:

Luke viii. 10.

And prepareth rain for the earth:

Et parat terræ pluviam;

grace upon divers of Thy faithful servants, that by ensearching the said privy secrets, they have found the knowledge of the most of them, and with the same have so watered the hearts and minds of other Thy faithful earthly people, that they have received plentifulness of spiritual comfort. The earth, or earthly people, which before were dry, are thereby brought to pleasant fruitfulness; yea, even the high mountains, that is, the proud and high-minded people, have so tasted of the sweet dews of Thy holy doctrine, that they now bring forth the green grass and the pleasant herbs of good works. Thus dost Thou give food unto the cattle, and all beasts, fowls, fishes, and generally all things that bear life, have their nurture and living of Thee; but specially the beasts of Thy flock, the faithful sheep of Thy fold, find themselves

And maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle:

Qui producit in montibus fœnum: et herbam servituti hominum;

Prov. xxvii. 25.

Qui dat pecoribus escam ipsorum:

to be liberally repasted with the words which proceed out of Thy mouth: the delicateness thereof feedeth them very fat. The young ravens also before their black feathers do appear, (as some do write) are destitute of the help or nourishing of their parents, for that they judge them not to be their birds, until they be more ascertained thereof by the colour of their feathers; yet dost Thou not all that while leave them unholpen; when they for hunger cry in their kind, and croak to Thee for help, Thou, LORD, dost nourish them with the dews which fall from the air, until their said parents receive the charge of feeding them. Whereby is meant, that although at the time of the coming of Thy SON CHRIST into this world He found all the Gentiles, that is to say, all the inhabitants of the whole earth, in the service of idols (the people of the Jews only except, who, as Thy peculiar flock, had knowledge of Thee

And feedeth the young ravens that call upon Him.

Et pullis corvorum invocantibus Eum.

and Thy divine laws); nevertheless, by His holy preaching and marvellous works He converted a great number of the Gentiles to believe in Thee, and in Him whom Thou didst send. So that the young ravens being the birds of the old ravens, that is, the posterity of the Gentiles which were idolaters, whereof, LORD, we of Thy faithful congregation are the seed, do now call only on Thee and Thy blessed SON, with the HOLY SPIRIT from You both proceeding, desiring of Thee, with all humility, to be replenished with the spiritual food of Thy holy doctrine to the strength and comfort of our souls; knowing assuredly that Thou delightest not in the strength or power of any man, no, not although he had the strength of an horse.

He hath no pleasure in the strength of an horse: neither delighteth He in any man's legs

Thou neither delightest in the horse, neither yet in the rider, neither in the strength of the legs

Non in fortitudine equi voluntatem habebit: nec in tibiis viri beneplacitum erit Ei.

of a man, whereby the force of the body doth appear, nor in the shape or proportion thereof. None of these are causes which may move Thee to save man, or to give him eternal life; but Thy delight is in them that fear Thee with a chaste, a reverent, and a loving fear, and in them that put their full hope and sure affiance in Thy great and tender mercy, and in Thy promises made to mankind, which must needs be proved true, and undoubtedly performed.

But the Lord's delight is in them that fear Him: and put their trust in His mercy.

Beneplacitum erit Domino super timentes Eum: et in eis qui sperant super misericordia Ejus.

Praise the Lord, O Jerusalem:

Praise, therefore, the LORD, O thou heavenly city of Jerusalem, which by interpretation is the vision or sight of peace; that is, all ye holy Angels and blessed spirits, the inhabitants thereof, give ye continual praises unto GOD, of Whom ye continually have the fruition and perfect sight, even as He is to your continual peace and peaceable enjoying

Lauda Jerusalem Dominum:

in surety, without that ye shall have any need to doubt ever to be at any time moved there-

Praise thy God, O Sion;

from. Thou also the earthly Sion, which

Lauda Deum tuum Sion.

by interpretation art a seer of GOD afar off, that is to say, thou faithful Church, or Congregation of Christian believers, which seest GOD afar off, as it were in a mirror, yet having sure trust after this pilgrimage to be joined with the fellowship of that other heavenly Jerusalem; thou, I say, hast also great cause to laud and thank GOD: but every one of you after his estate and condition. To the first, that is, the celestial Jerusalem, GOD hath locked

For He hath made fast the bars of thy gates:

fast thy gates, and made them sure with strong bars, so

Quoniam confortavit vectes portarum tuarum:

that no enemy or stranger may enter into thee, to molest or by any way trouble thy noble citizens. Neither may the children which are brought up in thee have any cause of fear to be at any time put from

their joyful place, but are sure there to remain perpetually, enjoying their blessing given them of GOD, which blessing is the gift of all spiritual and heavenly beatitudes, to be received in surety for ever. Thine enemies may not enter, thy friends cannot get out of thy gates; which gates are not material, neither are the locks and bars of iron as are in our earthly cities; but thereby is meant the admission of the elect persons into that heavenly company, or the repelling of the slow and sinful sort from entering into that pleasant place: as of the ten virgins appeareth, of which number the five wise virgins were admitted, and the five foolish were put back as persons unknown. GOD also hath made peace in thy borders: tranquillity doth compass thee round about, as our earthly cities are environed

And hath blessed thy children within thee.

Benedixit filiis tuis qui sunt in te.

Matt. xxv. 10, 11, 12.

He maketh peace in thy borders:

Qui fines tuos pace donat:

with material walls, so that thy quietness shall never be perturbed. In this present life no man living can say that he hath perfect peace; the flesh lusteth contrary to the SPIRIT, and the SPIRIT contrary to the flesh. So long as man is here living his flesh must have travail, and while the soul is in him he must be in sorrow. The perfect quietness never cometh till this corruptible body do put on incorruptibility, and the mortal do put on immortality. Then cease all human passions in that Thine heavenly place; there is no hunger and thirst, heat or cold; there is no weeping, sorrow, crying, or pain, neither death: for all old things are gone. There is ever a bright light, and joy without end which passeth all joys. Thy citizens are fed full with the beholding of Thy delectable Divinity face to face, even as It is, which is a joyful satisfaction of all their desires. This is the

Gal. v. 17.

Job xiv. 22

1 Cor. xv. 54

Rev. xxi. 4.

And filleth thee with the flour of wheat.

fine flour of wheat, which is delectable, and feedeth fat those which are fed continually therewith. This joy is the consummation of all joys, and the fulfilling of all desires, which passeth far the capacity of man to express. Nevertheless, yet art not thou, noble Sion, the Church of CHRIST here militant, void of many godly gifts, which should stir thee also to sing praises unto GOD. We, I say, most merciful FATHER of heaven, that are of Thy faithful Congregation, as members of the body whereof CHRIST is the Head, although we do not perfectly feel the joys of Thy heavenly Jerusalem, for that we be joined here in the mortal body, whose grossness is such that it letteth the speculative sight of the soul, yea, it is heavy to the soul, for the earthly mansion keepeth down the understanding; yet do we abide for the dissolution of that which is corruptible,

Ex adipe frumenti satiat te.

1 Cor. xii. 27

Wisd. ix. 15.

remaining in hope afterward to enjoy those joys which are perdurable. And for an earnest thereof, Thou hast sent us Thy blessed SON JESUS into this world, being the very Word whereby Thou madest all things, to be a mean of our introduction into those eternal beatitudes. Thou didst also send Thy HOLY SPIRIT visibly, in the likeness of fiery tongues, among Thine Apostles after the ascension of CHRIST, as a further earnest, or rather as a confirmation of Thy promise before made to Thine elect, who, as speedy messengers, conveyed Thy holy Word and doctrine swiftly into all the parts of the world, having power to confirm the same by strange signs or miracles. Whereupon it ensued that the snow which before was congealed in the region of the

He sendeth forth His commandment upon earth :

Qui emittit verbum Suum terræ :

Acts ii. 3.

And his Word runneth very swiftly.

Velociter currit sermo Ejus.

He giveth snow like wool :

Qui dat nivem sicut lanam :

air above us, is fallen down upon the earth, and is become as wool; that is, a great number which were hard-hearted sinners before the manifestation of the Gospel, are now not only from their foul colour of wickedness become white as wool and beautiful in sight, but also they have received the good property of wool, to make of them a goodly and a warm garment of CHRIST, without spot or wrinkle, to the ornament of His Church here militant, and to make warm such predestinate persons as before were cold in sin for lack thereof; so that, through that garment, they shall shine in brightness as did the garments of CHRIST at the time of His transfiguration before His Apostles Peter, James, and John, on the mountain. Thou scatterest also the hoar-frost, which is somewhat harder than snow, upon the earth like ashes; that is, to the sinner which is

Isa. i. 18.

Matt. xvii. 2

And scattereth the hoar frost like ashes.

Pruinam sicut cinerem dispergit.

frozen and wanteth the heat of charity, Thou of Thy grace, by the hearing of Thy Word, givest repentance; which in old time was shewed outwardly in wearing of hair cloth and sitting down in ashes, casting them upon their heads; by which Thy grace they, leaving their old vicious living, are made new men and followers of the doctrine which they have learned: as of the king of Nineveh and his people is manifest, and of many other.

Luke x. 13.

Jonah iii. 8.

But for a further declaration of Thy merciful goodness shewed to Sion, Thy wellbeloved Church, Thou also sendest forth as it were morsels of hard ice, the hail falling upon the ground; whereby is meant the indurate and obstinate sinners, who long have remained in their accustomed sin; and yet, LORD, of Thy goodness, even unto many of them Thou givest such grace, and callest them by such violence, that of cruel persecutors they

He casteth forth his ice like morsels:

Mittit chrystallum Suam sicut bucellas:

become meek followers and bold setters forth of thy Word and commandments: as of Paul and other hath been plainly shewed. It is Thy grace, LORD, that is the nurse of all good things; it is Thy Word which preserveth them that put their trust in Thee. This Thy grace, and this Thy holy Word, being taken away from us, whereby we should be made hot in faith and rich in all good works, what creature is able to abide the coldness of the said frost? If Thou wilt suffer the sinner to remain in himself, and not call him to Thee, he can be none otherwise but accursed and abject, as was Cain; indurate, as was Pharaoh; rebellious, as were Korah, Dathan, and Abiram; idolaters, as were the children of Israel divers times after the death and change of their judges and kings; disobedient, as was Saul,

Wisd. xvi. 25, 26.

Who is able to abide His frost?

Ante faciem frigoris Ejus quis sustinebit?

Gen. iv. 11, 12.

Exod. xiv. 4.

Num. xvi. 1, 3.

Judges ii. 11, 12, and x. 6.

which followed his own imaginations, leaving Thy precepts and commandments; he shall fall into avoutry and murder, as did king David, through the love that he had to Bathsheba; into pride and cruelty, as did Haman to his own destruction; to untruth and treason, as did Jason to his friends and country; to covetousness, as did Simon Magus; last of all, into desperation, as did Judas, as one of the twelve Apostles of Thy Son Jesus, and consequently into all kinds of vices. Needs must he be frozen to eternal death that hath no heat of Thy gracious goodness; needs must the ground be barren of good works where the comfortable, bright, and warm beams of Thy grace shew not their heat. So soon as Thy pleasure is to call the hardest frozen sinner, anon he ariseth with Levi the customer, and followeth Thee.

1 Sam. xiii. 13.

2 Sam. xi. 4, 15.

Esther v. 11, 14.

2 Macc. v. 5, 6.

Acts viii. 18, 19.

Acts i. 17, 18.

Luke v. 27, 28.

He sendeth out His word, and melteth them:

Send out therefore, most mighty GOD, Thy holy Word to melt the said snow and hard congealed ice. Pour forth upon us miserable wretches the abundance of Thy noble grace, whereby the stony hearts are made soft and fleshy. Call us secretly unto Thee through Thy heavenly inspiration, speaking to us inward in our hearts, or outwardly by the manifest declaration of Thy Word; which is a consuming fire, drying up in us all cold humours, the breeders of many diseases in our souls; it is also a great hammer, that breaketh to pieces the hard frosty ice of our hearts, reducing us wholly to repentance and amendment of life. Blow also, LORD, and breathe upon us Thy HOLY SPIRIT, proceeding from Thee and Thy SON CHRIST, to be our comfort and stay after our said amendment, that we may grow and

Emmittet verbum Suum, et liquefaciet ea:

Jer. xxiii. 29.

He bloweth with His wind, and the waters flow.

Spirabit Spiritus Ejus, et fluent aquæ.

increase daily in virtue by mean of His spiritual gifts sent into our souls, whereby the hard ice may be turned to floods of water, which may flow out of our bellies, being faithful, as rivers of water of life. Cause the warm southern wind to melt all the hardness of our iniquities, so that the moistness which before was frozen in us being resolved through the breath of the warm wind of Thy grace, may arise to great inundations, whereof our dry souls, as a barren ground, may receive comfortable moisture. This grace, LORD, Thou gavedst plentifully to Abraham, Isaac, and then to Jacob, whom Thou madest strong to wrestle with Thine Angel, and calledst him Israel, that is, one that had seen GOD face to face. With him didst Thou make a covenant touching his seed in faith; which seed now we are, merciful GOD, of Thy

John vii. 38.

Psalm cxxvi. 5.

He sheweth His Word unto Jacob :

Qui annunciat Verbum Suum Jacob :

Gen. xxxii. 28.

faithful Church, crept through Thy grace, in the place of the Jews, into the possibility of Thy noble promises: when they refused Thee Thou didst send into the highways to call us to Thy feast, and we gladly came unto Thee. To us therefore, Thy faithful, hast Thou given Thy laws and commandments, prescribing unto us rules which we must observe if we will avoid the terribleness of Thy judgment, and Thy SON, when He shall come to reward all reasonable creatures according to their deserts. Thou hast made us privy of Thy will, and hast given us Thy laws, with a promise of eternal life in Thy kingdom of heaven if we order our life thereafter; which laws, LORD, the heathen nations know not, wherefore they remain in infidelity,

His statutes and ordinances unto Israel.

Justicias et judicia Sua Israel.

Rom. ii. 6.

He hath not dealt so with any nation: neither have the heathen knowledge of His laws.

Non fecit taliter omni nationi: et judicia Sua non manifestavit eis.

and cannot attain to salvation. For as at the rising of the waters of the general flood no man nor beast was saved but only such as were within the ship of Noah, no more is any salvation promised by Thy Word but only to the members of CHRIST Thy SON'S Church. Praise, therefore, be to Thy high Majesty, LORD of all lords, Who hast of Thy mercy sent us Thy holy will and Word as a rule and a director of our lives; which excellent token of Thy love toward us bindeth us to magnify Thy mighty and incomprehensible Deity, being Three Persons in One Essence, to Whom be honour, glory, and dominion for evermore.

Gen. vii. 23.

Rev. i. 5, 6.

So be it.

NOTES.

Notes.

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I.

P. 28.—*Through the sacraments of Baptism and Penance.*]—So the Homily against Swearing and Perjury gives the name of sacrament to Matrimony: "By like holy promise the sacrament of Matrimony knitteth man and wife;" which, as well as Penance, is excluded by the twenty-fifth Article from the number of Sacraments of the Gospel; but that Article did not exist in its present shape until long after this work was composed. In the text, however (as in the Homily), the doctrine taught is not at variance with that of the Article: Penance, or Repentance, being only signified to be of a sacramental nature, yet far below what the Article terms "the Sacraments of the Gospel." For it

is to be noted, that Penance here and elsewhere in this work is used in a sense synonymous with Penitence; *i. e.* sorrow for sin committed, and change of life; and not in the more usual sense of punishment inflicted for sin. The Author, indeed, usually couples it with Baptism, to signify the profession of Repentance made on the reception of Baptism.

II.

P. 29—*For as Ninus erected an image of his father, &c.*]—"The son (Ninus) . . . . out of veneration "for his father, was willing that they who had served "him as their king, should adore him as their god, and "induce other nations to render him the same worship. "For it appears plainly, that Nimrod is the famous "Belus of the Babylonians, the first king whom the "people deified for his great actions."—*Rollin's Ancient History*, B. 3. chap. i. 1.

III.

P. 128.—*Israel, verily, by interpretation, is the seer or beholder of God.*]—This interpretation of the word Israel, though not the literal one [see Gen. xxxii. 28. in the margin] is universally followed by St. Augustine in his Ennarrations on the Psalms. Thus he says (Ennar. in Psalm. cxxi. 6.): "Israel interpretatur "videns Deum. Et quomodo videtur Deus? Primo "per fidem, postea per speciem, &ca." He repeats the same interpretation no less than seven times in the course of his Commentary on the Psalms. It was very generally adopted by ancient expositors. St. Jerome, (Quæstiones in Genesim) who calls it "rather a strained than a true interpretation," and himself adopts that which the text of Scripture suggests, says that it was approved by persons of great authority and eloquence. He is thought* to allude to Philo-Judæus, Origen, Eusebius and Didymus Alexandrinus, all of whom explain Israel to mean "a man who sees God." This interpretation arises from the fact that the Hebrew word (ישראל *quasi* אישראאל) may be divided into three words bearing that signification.

* Opera S^ti^ Hieronymi, ii. 294. (Edit. Benedict.)

IV.

P. 192.—*Too old for letten houses.*]—In the original copy *to olde:* seems to mean when grown up and become too old for the nest. *Letten* small, contracted; from the Saxon lettan. Thus, to *let*, to hinder, constrain; also the termination *let* applied to diminutives.

V.

P. 218.—*The mean of his recovery is this, &c.*]—This account of the eagle's renovation, and the application of it, is taken from St. Augustine's Commentary on this Psalm: "Dicitur aquila, cum senectute "corporis pressa fuerit, immoderatione rostri crescentis "cibum capere non posse, &ca." But the origin of the story is to be found in Aristotle *De animalibus*, ix. 32; and in Pliny *Hist. Naturalis*, x. 4.

VI.

Pp. 253-254.—*Learn of the falcon.*]—The literal translation of the Latin is, "The house of the falcon is their leader; the high hills are a refuge for

deer; and stony rocks for hedgehogs." This explains the application of the text, which is obscure to those acquainted only with the English version.

VII.

P. 271.—*Psalm* cxvi.]—In the Greek and Latin versions the Psalm which forms the 116th Psalm in our Prayer Books is divided into two, the 114th and 115th; which latter commences with the tenth verse of our version, ("I believed, and therefore will I speak"). The Author, following this division, has commented only on this latter portion; retaining, however, the number of the Psalm in the Prayer Book.

VIII.

P. 273.—*Neither be aknown of their faith.*]—To be aknown, to confess. The text quoted is translated in the Bible printed in 1540 (the authorized version when this work was composed)—

> But (bycause of the Pharises) they wolde not be a knowen of it, lest they shulde be excommunicate.

So Chaucer uses the word, in the Court of Love:

> " Eke shamefestnesse was there, as I toke hede,
> " That blushid rede, and durst not *bee aknowe*
> " She lover was :"

i. e. durst not confess; and again in his translation of Boethius, "and that I confesse and am aknowe." It seems to be the root of the modern word acknowledge.

THE END.

COPE, Anthony.
Meditations on twenty select psalms.

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